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HUMANITARIAN REVIEW

A LIBERAL FREETHOUGHT MAGAZINE.

*Modern Science Methods Applied to the
Study of Mind, Ethics and Religion.*

SINGLETON WATERS DAVIS, EDITOR.

VOL. III. JANUARY, 1905. NO. 1.

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ISSUED MONTHLY AT
LOS ANGELES, CAL.

SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.,
May 27, 1904, under the Act of Congress of March 3, 1879.

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THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

VOL. III. JANUARY, 1905. NO. 1.

DOGMA AND SCIENCE.

AN ADDRESS

Delivered at the International Freethought Congress at Rome, Italy, in September, 1904.

BY MONCURE D. CONWAY.

DOGMA means strictly an opinion, or an hypothesis. Every discovery in science begins as an hypothesis. But among the hypotheses of primitive science there was one, the theory of deities, of such vast import that it excited popular fears, gave rise to priesthoods, and to an authority able to establish that hypothesis as in itself final. In science, hypothesis is never an end, but a means; it can attain authenticity only by verification, and the verification is always open to question. Any theory established otherwise than by proof of its truth is an arrest of the scientific process. Such is dogma.

The development of theory into dogma was very slow. Indeed dogma would appear to be exclusively an institution of Christianity. Although there existed in the pre-Christian world a general belief in gods, that belief was expressed in poetry and philosophy—there was no formula or creed; no doctrine legally authoritative. In the Vedas and the Hebrew psalms,

along with hymns to the gods, there are expressions of atheism. "Who can tell us whether there are any gods at all?" says a verse of the Vedas. "Why do you sleep, Jahveh? Wake up!" says a psalm. In the book of Proverbs, Agur ridicules with the wit of Voltaire, but more than his skepticism, the omniscient people who have discovered a Holy One who holds the winds in his fists. "I'm a stupid animal," he says; "I know nothing of any Holy One. What is his name, and what is his son's name?" All the books ascribed to Solomon are pervaded by biting skepticism; so is Job. But we do not discover that the ancient Freethinkers were punished for their denials. Buddha did not suffer, nor Confucius. There were struggles between rival gods as tribal banners, totem against totem, superstition against superstition, but punishment for religious or ethical opinion seems to have been unknown. Admirers of Socrates make him a martyr to philosophy, but he certainly was not; his hatred of the Democracy brought him into compromising relations with its practical enemies. And even so late as the time of Jesus, Freethought was unobstructed. If Jesus suffered violence, it was certainly not for his teachings, but because he led a sort of mob to prevent animal sacrifices in the temple.

It is the darling delusion of mankind that the world is progressive in religion, toleration, freedom, as it is progressive in machinery. But in some things the world has deteriorated. There is now a wider diffusion of what is called education, but in religion and ethics it is largely educated ignorance. People may outgrow natural ignorance, but ignorance carefully cultured, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth. Natural ignorance is as the young tree absorbing the rain and sunshine, and growing; educated ignorance is as the iron-bound cask which may be pumped full of purest water or finest wine, but derives nothing from them, and remains the same dead wooden cask until it rots. The difficulty of outgrowing the long breeding in Christianity is exemplified even by the survivals in many Freethinkers of the spirit of ancient faith

after its letter is lost. Whence comes our belief in progress? It is said, time is on our side and the future is inevitably ours. Is that a relic of the millennium? Time devours impartially the beautiful and the deformed, the good and the evil. It destroys the Parthenon of wisdom and the Colosseum of cruel combat. In reading Lucian we find him at once ridiculing the dilapidated gods of Greece and affrighted by the more repulsive shapes of the new superstition advancing to take their place. That new superstition, Christianity, crushed the heart and brain of Greece, and today the land of ancient intellectual giants is occupied by a race of intellectual dwarfs.

The Freethinker in America today stands in a position corresponding to that of Lucian and Celsus in the early days of Christianity. The United States was founded by great Free-thinkers. Franklin, Jefferson, Washington, Adams and other statesmen took care to frame a Constitution excluding religion from any part in the government. Today the nation is enforcing a hard and cruel sabbath; we are taxed to support a corps of chaplains in army, navy and Congress; and the vast properties of churches being exempt from taxation, we are all taxed to support the dogmas whether we believe in them or not. We are all supporting propagation by the sword of dogmas in the realms of Confucius and of Mohammed. Our gallant Secularists have to struggle hard to prevent a dogma from being incorporated in the United States Constitution. A large and growing party insists on overthrowing the freedom founded by our fathers. And we know well that if that dogma of God is inserted in the Constitution it will be no idle word, but the inauguration of a relentless persecution in behalf of a composite traditional image of a vulgar majority. Freethought journals will be suppressed; assemblies and lecturers will be suppressed; science will be intimidated under a suspended sword; every official in the nation will be required to declare under oath his belief in the collectivist God.

And all growing superstition labels itself science. To our nation of eighty millions a child is born, unto us is given a prophetess who has proclaimed a new religion—"Christian

Science." Judea had its Solomon, China had its Confucius, Persia its Zoroaster, India its Buddha, but America has its Mrs. Eddy. Her spiritualistic infatuation makes more converts in a year than Freethought makes in a decade. The Christian Scientists have built hard by Harvard University one of the grandest churches in America. Behold progress!

Another dogma to which Freethinkers often lend themselves is that "Truth crushed to earth will rise again." Truth has been crushed to earth thousands of times without rising again. Buddha denies the gods and is made a god himself. Jesus drives the sacrificial animals from the temple and is made a sacrifice himself. Not long ago I received a letter from the late Herbert Spencer, whom I long knew personally, in which he warns me against an error in which he himself had long been misled, namely, the error of believing that man is a rational being. Man is not a rational being, he declares, but a bundle of passions, and his action depends on the passion that is uppermost at the time. But Herbert Spencer's error, I think, and that of most philosophers, is that of supposing that man is a truth-loving being. In personal affairs mankind likes veracity, but in religion the world is diseased and demands the artificial temperature of illusion. The clear, bracing air of truth, sustaining to science, is brutal to the *poitrinaire* heart, long nourished on illusions and moving in a waking dream.

Those of us who have been brought up under a rigid regime of Protestant dogmas, gradually discovered their falsity, and now see them as odious, have to wonder why we so long clung to them tenaciously, defending every link in the chain that bound us. We fight off the truth as long as it is possible. No doubt this is largely because our social and domestic affections have climbed on those stony walls of dogma, covering them with flowers and fruits, and truth threatens to tear them away and cast them into the mud. When Voltaire in his conflict with the church creed was asked by a priest, "What will you put in its place?" he replied, "I remove from you a cancer and you ask what I will put in its place!" But while science and Freethought are compelled to struggle against the fictions and

fallacies that afflict nations, they are animated by humanity; their aim is human happiness; that is their religion; and their propaganda can never be that of the missionary who with his dogmas besieges all the world. Science can never win victories of that kind. As Tyndall once said to me, "We can only plant the tree of knowledge beside the tree of superstition and hope that its roots will be strong enough to draw away the sap and let the superstition wither."

Freethought is a kind of applied science. Charles Darwin, whom I used to know, regarded the damage done to dogmas by science as incidental and unintentional; the scientific men by their method of exactness, by their demand for the most thorough evidence, were unconsciously criticising the vague and untrustworthy evidence on which Christianity rested. I have known personally the leading scientific men in England and America in my time, and though their writings and lectures undermined orthodox dogmas, they were tender and cautious in their relations with individuals and their sentiments. In fact it is necessary in a world suffering from the malady of orthodoxy that our private treatment shall be largely pathological. The wise physician will not tell the delicate patient the exact truth. The patient cannot bear it. It may cause fatal fear and emotion; in the invalid imagination the literal truth may do all the work of falsehood.

But these benevolent stratagems and deceptions which seem essential to the fine art of living with others are the small coraline builders of the stratum on which the dogmas are founded. If it is right for the compassionate physician to conceal the truth in order to save life, were it not right for a priest to suppress the truth to save souls from eternal torments in hell? Paul openly defended the privileges of pretense for the sake of the gospel and for the glory of God. Indeed most people regard as venial if not right stratagems for their own cause. When Garibaldi and Mazzini occupied Naples and the priesthood announced that the blood of St. Januarius would not liquefy as usual, the two radical leaders, both unbelievers, told the priests that unless the blood liquefied as usual the church

of St. Januarius would be closed altogether; so the blood liquefied on time. And similarly St. Peter's was illuminated by the order of Mazzini when the pope had forbidden an annual illumination. These facts were told me by Mazzini, who said that he and Garibaldi considered it necessary that the people should not suppose that their fetes would be suppressed by republican government.

But connivance with unveracity appears very different when it is for what we consider evil. During the Dreyfus struggle, a French officer, in his desire to save l'Etat-Major from disgrace, committed a forgery to prove Dreyfus guilty. The forgery was detected and confessed, and the native town of that officer regarded him as a martyr to France worthy of a monument. The forgeries which have been committed to support l'Etat-Major of Heaven have piled up like the Alps, and it requires hard work and learning to tunnel through them. The necessity of translating the Bible from dead languages has given free rein to perversion by mistranslation and interpolations. The European Bible opens with these words: "In the beginning God created the heaven and the earth." In these ten words there are three mistranslations of fundamental importance. The second word of the sentence, "the," is not in the original Hebrew; there is no article at all, but simply "In beginning." The next word is not "God," but the plural, "gods." The next word, "created," is rendered from a word meaning "separated." The sense of the original is: "In beginning (their work) the gods separated heaven from earth." By importing into this opening sentence of the Bible the notion of the creation of the world out of nothing, and ascribing this to a single God instead of gods, the deity is brought before men as the author of all the evils and agonies that have come out of his creation.

The mistranslations and the interpolations in the Bible are not trivial things; men do not make counterfeits for centimes. In one chapter woman is said to have been made from the rib of Adam. The sense of the original is that woman was made from the female side of man. Nothing is said of a rib. Yet

by that rib error woman has been degraded throughout the Christian era. In Mark xvi:15, Jesus is represented as saying, "Go ye into all the world and preach my gospel to every creature." This text is now known and admitted by all Christian scholars to be spurious, yet on that spurious text the whole missionary system is founded; foreign races are invaded by a gunpowder gospel and receive what the old crusader called the "curses of sweet Jesus." There are many thousands of ingenious forgeries in the Bible, all now admitted by theologians. Christendom circulates them by millions in 150 different languages; that is, it circulates throughout the world millions of admitted falsehoods. But if it is all for the glory of God, who cares for the falsehoods? The supremacy of the bishop of Rome over all other bishops rests upon a perversion of one sentence in a decree of the Council of Nice. The original manuscript is in the British Museum; anybody may examine it. There is no superiority given to one bishop over another. As Renan said, at the bottom of every institution there is a fiction.

One great difficulty of any direct propagation of Freethought is that half the world are in holy livery. If the churches and temples of the world were all closed many millions of people would starve. The officers and sailors on American ships ordered to threaten Turkey with a deluge of blood on account of the unpaid pecuniary claims of missionaries—these American marines may be Freethinkers, they may despise missionaries, but each is in uniform—that is, in livery, and must, if ordered, murder any number of Moslems to get money for missionaries. The livery of politicians and legislators may not be so visible, but in truth the majority of people find it useful and comfortable to belong to parties and sects, and escape individual responsibility. But the Freethinker is that man who welcomes every teacher but calls no man master. It is well that there should be congresses of this kind, because in no country can there be any continuous organization for any particular type of Freethought.

The only bond which can unite Feeethinkers is the negation they have in common. Every one of us here, representing a

group or groups, feels perfectly certain that the creeds and dogmas are untrue. It never even occurs to us to take a theological dogma seriously. Their growth, history, development, represent departments of ethnology and anthropology. We study them, explain them, but never answer them. When Freethinkers step away from their common negation and begin to affirm, they become distinct individualities. They accept the facts of science, but science can give them nothing final; the seeming solid facts of today may be floated by new facts discovered tomorrow. We cannot, therefore, compete with the organizations founded on dogma. Those are for people who have adjourned their lives to another world. The Free-thinker considers only the world he is in; he has all the heaven there is, and aims to make the most of it. There is an old story of a knight who inherited a grand castle, but when he went to take possession of it found the best rooms closed. One room was walled up by the testator's will because someone had been murdered in it; another, because it was haunted; a third was filled with the dilapidated old furniture accumulated in the family generations. The poor knight in his grand castle could only get a closet to sleep in.

That castle is but a too faithful picture of the world we are in. While science is revealing its palatial grandeurs, and art its powers to decorate them, millions of people never enter the great halls of reason and wisdom, know not the beauty that surrounds them, dwell in the dark closets of superstition and fear. It is easy for people who never saw the world to believe that it is under a curse. And indeed Protestantism in America takes pains to make Jehovah's curse actual for one day every week. Because a murdered Lord rose out of his sepulchre one Sunday our people must show their joy by going into his sepulchre and staying there twenty-hours every week. This weekly entombment is enforced by law. The American sabbath is at present the most grievous tyranny and oppression in the whole world. There cannot be a grosser superstition than to suppose one portion of time holier than another, unless it be the superstition that gloom is holier than mirth. It is solemn

weekly human sacrifice. And it was sad tidings indeed to hear lately of a royal decree in Spain restricting the freedom and amusements of the people on Sunday. And I am sorry, also, to observe that the Roman Catholic priesthood in America, in their competition with Protestant sects, are beginning to assist in the sabbatarian oppression. The free Sunday was the best thing about them—their distinction, and they are throwing it away.

Napoleon Bonaparte said, "The people do not care for liberty. Those who want liberty are a few peculiar persons. What the masses want is equality." And Bonaparte secured equality by turning the whole French nation into soldiers. What he said about the indifference of the masses to personal liberty is sadly illustrated in America. Democracy loves the uniform of uniformity. The Freethinkers, who know that it is through differentiation and variation that higher species are evolved, have as much as they can do to defend personal liberty—free speech, moral freedom, emancipation from the sabbath. We are a small minority of the eighty millions of our people, largely immigrants who have come there not to find liberty but to make money. A large proportion of these immigrants in America are Catholics, and there has just been formed a federation of Catholics. To Freethinkers Catholicism is represented by its history, by the Inquisition, and the growth of that church, now numbering 15,000, is watched jealously. This jealousy is just now accentuated by the conflict between the French Republic and the papacy. At a time when competent leadership is in apparent decadence in some foremost nations, France has preserved its high traditions in literature, art and science. It is not easy for Americans to discern how far the conflict represents the culture and genius of France and how far it is simply a political affair.

In every revolution for national independence many different parties combine against some common enemy, but when that enemy is overthrown all the parties to the combination reclaim their share of the result. The experience of the United States has proved that though a church may be disestablished,

dogma cannot be disestablished. The Church of England was disestablished only to be followed by the practical establishment of all the churches. The vast English church properties were inherited by the same denomination, but whereas while connected with the state its properties and endowments were under control of the state, after the separation it possessed this immense wealth without any secular or legal restraint. The church gained more than its former advantages and was freed from all of its responsibilities and obligations. Having resided thirty years in London, I am certain that there is more religious liberty in the English church than in the same denomination in America, and generally more freedom of thought and speech in England than in America. If the French Republic after amputating the concordat shall make a concordat at home with Catholicism and with Protestantism, we may find reason to remember a bit of demonology mentioned in St. Matthew. It is said that when an unclean spirit is disestablished in a man he goes off and brings back with him seven other spirits uncleaner than himself, and they all enter in, and the last state of that man becometh worse than the first.

And, after all, that is the real aim of Freethought, to disestablish the popedom in the mind. So long as the unclean spirit of superstition possesses the mind it matters not whether it is under pope or president. Scientific investigators are not always Freethinkers outside of their own specialty. There are two eminent men of science in England associated with Spiritualism. Their minds always impressed me as good looms; they weave well all the threads supplied them, but are without power to discover whether the threads they weave are sound or rotten. The Freethinker has his metier just there. He can utilize and apply science for human liberation. And when I have listened to the marvelous eloquence of our great orator, Robert G. Ingersoll, I have indulged a dream that there might at some time be a training school for public teachers of freedom—freedom of thought, speech and morality.

It was the belief of Fredrich Strauss, author of *Leben Jesu*, that all freedom must be preceded by emancipation from super-

naturalism. It is precisely forty years since I visited Strauss at Heilbronn. I walked with him beside the Neckar, and the same evening took down as nearly as I could remember what he said about his great work. This memorandum, taken from my old note book, shall close my address:

Strauss said he felt oppressed at seeing nearly every nation in Europe chained by an allied despotism of prince and priest. He studied long the nature of this oppression, and came to the conclusion that the chain was rather inward than outward, and without the inward thralldom the outward would soon rust away. The inward chain was superstition, and the form in which it bound the people of Europe was Christian supernaturalism. So long as men accept religious control not based on reason, they will accept political control not based on reason. The man who gives up the whole of his moral nature to an unquestioned authority suffers a paralysis of his mind, and all the changes of outward circumstances in the world cannot make him a free man. For this reason our European revolutions have been, even when successful, mere transfers from one tyranny to another. He believed when writing the *Leben Jesu* that in striking at supernaturalism he was striking at the root of the whole tree of political and social degradation. Renan had done for France what he had thought to do for Germany. Renan had written a book which the common people read; the influence of the *Leben Jesu* had been confined to scholars more than he liked and he meant to put it into a more popular shape. Germany must be made to realize that the decay of Christianity means the growth of national life, and of general humanity.

Contempt for human sciences was one of the first features of Christianity. It had to avenge itself upon philosophy; it feared that spirit of investigation and doubt, that confidence of man in his own reason, the past alike of all religious creeds. The light of the natural sciences was regarded with a suspicious eye, as being a dangerous enemy to the success of miracles, and there is no religion that does not oblige its sectaries to swallow some physical absurdities. The triumph of Christianity was thus the signal of the entire decline both of the sciences and of philosophy.—*Condorcet*.

WRITTEN FOR THE HUMANITARIAN REVIEW.

CHAINED TO HIS IDOLS.

BY JUDGE PARISH B. LADD,

(After reading Markham's "Man With the Hoe.")

PROSTRATED by the weight of the clerisy of centuries unheeded, he groans beneath the burden; the impress of blight stamped on his face tells the tale of the burden he has carried.

Prostrate—a self-accused sinner—with uplifted hands he implores forgiveness of the all-powerful Totem. Intellectually stunted by the prostration of ages, on his back the burden of the priesthood, bowed beneath this weight he prays to his idols, takes shelter in the arms of his confessor, and grieves for a lost world. Dead: dead to all earthly joys and pleasures, he lives only in the hope of a world unknown. The merry song of the fair maiden grieves his soul; the dawn, the twilight, the pleasure of others, give only pain. The flowers—the perfume of the rose, are but evils in disguise to allure him from the paths of righteousness.

With bowed head and prostrate form he appeals to his idols.

To him, "All the world is a fleeting show for man's illusion given." From this world of sorrow he receives his confessor's passport to the portals of eternal bliss.

Is this the thing nature gave the world for a man?—A man to ride the raging billows and explore the land; to measure the boundless realms of space; to count the twinkling stars on a winter night; to watch the birth of worlds in ethereal space; to span the earth and measure its time, and to find the germs of microscopic life?

Oh, Fate, why hast thou blighted this piece of humanity? Why in all the centuries behind him has he remained potter's clay, moulded by the priesthood? Who must stand sponsor for this thing's woes in the dreadful hour when death ends all?

Who has blasted his life with fears of an endless hell? Who

has led him in this direful wake; stamped on his brow the mark of the slave; destroyed the bright germs of youth implanted by nature in this human form, and made him brother to the ox and the ass, to plow the earth and carry the burden of the cross? Who has taught him to eschew nature, trust the priesthood and worship idols?

Through this dread shape humanity has been betrayed—the erect form of manhood leveled to that of the brute.

O, popes, priests—creators of a portentous totem—is this grovelling thing the best you can make—this piece of lost manhood your life's effort? On his prostrate form you have ruled the world for ages. Your measure is full when the potency of approaching death plays with the dearth of reason. Out from the depths of wild imagination you have created a monster to play on his fears, and prostrate, his form on bended knees, he rings up his totem for prayers. Your weight for nineteen centuries has crushed him. You have paralyzed his reason with your home-made gods and devils; your false teachings have made him a slave—a slave to your greed and creed; an ox to plow your fields, an ass to carry your burden.

Popes, priests, potentates of evil, on your shoulders rests this terrible form. What will be your plea on that day when confronted with this piece of blighted humanity? How will you account for your world of crimes? Your greed, your self-made idols?—That day when the blaze of science shall light up the world, restore to nature the thing you have brutalized, the form which you made to crawl in the dust and do penance for imaginary sins, loosen the chains which bind him, set your prisoner free, and give him back to the world of higher intelligence!

Oh, wait that dreadful day when the thing made by you will rise in its manhood and throw off the chains with which you have bound him—stand before you at the bar of justice. Then will he rise above the din of priestly clamor, mount the car of destiny to

Rule the world, and turn the wheels of fortune round
On which the fate of gods and men are bound!

Alameda, Cal., Dec. 2, 1904.

WRITTEN FOR THE HUMANITARIAN REVIEW.

FROM FREETHOUGHT TO CHURCH

BY W. F. JAMIESON.

SIX years ago I had the pleasure of holding a debate with Rev. Isaac Selby, of Australia, in the fine auditorium of Odd Fellows' Temple, Cincinnati. There would be no lesson in what I am about to present if it had not been assumed that a man becomes a nobler being when he is converted to Christianity, and still nobler when he wanders from Freethought into the Christian church.

Mr. Selby wrote a book, which was placed in my hands after the debate. I think I now know what Job meant when he said: "Oh, that mine adversary had written a book!" This one has a grandiose title:

"From Atheism to Christianity, and What I Learned on the Way. A popular defense of Christianity and a refutation of the fallacies of Secularism. By Isaac Selby, formerly a Free-thought lecturer, but now a Christian minister and evidence lecturer. English edition, 1898."

If a hundred thousand copies of that book were not sold it is no fault of the title. I quote from the book:

"From the year 1878 to 1888 I took a deep interest and an active part in the Freethought movement. For a few years prior to 1878 I had been drifting towards infidelity, but during these ten years I was fairly launched on the black tide of materialism. I gave to the Freethought movement my first love, and pleaded for it with all the passionate zeal of youth and early manhood, making many personal sacrifices for its extension.

Yet, on his way from Atheism to Christianity, Mr. Selby (p. 207), anxious to combat the charge that he left the Secularists on account of "better pasture" on the Christian side, said: "My own receipts as a lecturer averaged more than I am now receiving. When

my wife and I were traveling through New Zealand we obtained at times very large sums for our lectures. For the first two lectures she gave in Christchurch she received £45 [about \$225], and similarly high results were obtained in all the large towns of New Zealand. When we were in Brisbane for our first engagement the local association paid us £106 for twelve lectures." Mr. Selby was not making "many personal sacrifices" financially. What can he mean, then, by "many personal sacrifices"? With more than \$40 a night pouring into the laps of one family, what are we to understand by "many personal sacrifices"?

Mr. Selby continues: "These acts show there is a good pasture from a worldly standpoint, in the country from which we have emigrated," "Pasturage" seems to be uppermost in his mind. It is astonishing that he ever left the everglades of New Zealand! There his misfortunes were few; hear him: "I grant that we had periods of misfortune, but they were few and far between; and striking an average, our receipts were higher than those of the best-paid evangelist in the Christian church today. My own receipts as a lecturer averaged more than I am receiving now." How about the "personal sacrifices"? He is forgetful enough to say, "Ever since I became a Christian I can discern a hundred ways in which Providence has lovingly favored me." When "Providence" lovingly favors a minister neither of them was ever known to overlook the increase of salary. Imagine Providence helping Selby in a hundred ways—and salary not one of them!

On p. 108 he freezingly remarks: "These are delicate matters to deal with." This letter of mine will make that fact apparent to every Freethinker. Christians, who have much practice in harmonizing palpable contradictions, may perceive a divine consistency in Mr. Selby's travels "from Atheism to Christianity," which he terms "a pilgrimage from the region of eternal night unto that of everlasting day." In that remarkable journey he dwells upon the obstinacy, unfairness and meanness of his opponents in general. A Liberal editor in the far East he describes as employing against him "the tactics

of an assassin," refers to the "sneers and inuendoes of my opponent," and the "venomous conduct of some of the audience." It looks as if Mr. Selby will have to be "born again."

Why did he quit Freethought and become a Christian? This is his answer: "It may justly be urged that I had not fully considered the claims of Christianity before I deserted it.... I was only nominally a Christian." Is he not aware that thousands of Freethinkers were Christians from conviction, not in name only (as he confesses he was), and, after a thorough study of the Christian system, which must include its history and an intimate acquaintance with its Bible, deliberately rejected it? Mr. Selby gives not one good reason for rejection of Freethought. His hesitation and his vacillating course indicate that he never had been more than a nominal Freethinker. Let him tell his own story, and it will be seen that there can be no other just conclusion. He says: "In the beginning of 1889 I formally seceded from Secularism. I had determined to quietly drop out of the movement and devote my life henceforth to other pursuits." After this he had an invitation to deliver Freethought lectures, and he says: "I would probably have accepted this offer had not my wife strongly objected to my continuing to be associated with the Freethought party." She was probably aware that he was not then, if he ever had been, a Freethinker. "My wife, with the keen intuition of woman, had long before detected the utter hollowness of Freethought, so-called."

She doubtless also detected the "utter hollowness" of her husband's pretensions of being a Freethinker. There are thousands of conscientious women who are Freethinkers who, with all the "keen intuition of woman"—as keen as Mrs. Selby, and with splendid reasoning power superadded—bravely announce to the world that they have "detected the utter hollowness" of Christianity; not merely the so-called, but the actual, which has been preached for centuries, and is commonly taught in Sunday school and church today—the actual, which Mr. Selby, even, has not the temerity to defend.

While lecturing and debating in favor of Secularism, Mr.

Selby says: "In my own mind I felt the craving for religion. I began to feel that I was in many cases misrepresenting Christianity." No man with a spark of true manliness in him would stand before an audience for one moment in that frame of mind to advocate Secularism. Surely, taking his own confession, he was not a "representative" Freethinker—a pet expression of his. His excellent wife, who had been brought up in the church of Rome, "as time and study unfolded to her the barrenness of infidelity, she at length found a secure refuge in the church of Christ," says Mr. Selby.

"On her return [from an anti-papal lecture delivered by her in which she "boldly declared herself a Christian"] she exhorted me to take the step she had taken, pointing to the many defects of the system I had been associated with so long, and pleading that it was unsuited to the spiritual and moral welfare of our children." That is the Roman Catholic bud burst into full bloom. It was more a matter of feeling with these two people—sentiment instead of sense. Mr. Selby himself lecturing, debating, thinking for ten years, had been unable to detect "the glaring defects of Freethought," but, "In accordance with her wish, I again went over the evidences in favor of primitive Christianity. Soon I conceded that theism was reasonable, and then that Christian theism was the highest expression of religious thought." Had he been a thorough-going Freethinker, he would have studied all this ten years earlier. Personal considerations seem to have influenced Mr. Selby in becoming a Christian.

In vain have I searched his book of 210 pages for one solid argument against Freethought, or one new reason in favor of Christianity. The old reasons have been found wanting; and any Freethinker who has earnestly studied both systems knows that there is not one fact to support Christianity, and that it is illogical from beginning to end. The right to change his views belongs to everyone; but it is also the right of anyone to examine the reasons assigned for the change.

Mr. Selby himself admits (pp. 190-1) that there is an urgent plea "for a purer and more united form of Christianity than

that prevalent in religious circles today," which he terms "a narrow and irrational Christianity, and a corrupt priesthood;" "scourges," "blemishes," he calls them. "The church was corrupted to render it palatable to the depraved tastes of an idolatrous people." (pp. 183-4.)

Even Protestant Christianity, Mr. Selby confesses, is "a hateful sectarianism." (p. 184.) Outside of the Campbellite church "the religious world is in some respects in a state of anarchy." After he made this acknowledgment that the popular or prevalent church is corrupted, fit only for depraved tastes, a hateful thing, anarchistic, he says: "I knew that the only way to counteract the influence of infidelity was to bring it in contact with a pure form of Christianity." Where, oh, where will that "pure form" be found? Not in the Roman Catholic church; not in the Presbyterian, nor in the Methodist, but in the "Church of Christ," the Campbellite! He says those other churches have "impure forms of faith," which "generate skepticism." Yet his "pure form of Christianity" is as depraved, as corrupt, as vile, as besotted a superstition as he charges upon all the other churches, because it emphatically endorses the Bible, that fountain-head of despotism, cruelty and slavery, for, says Mr. Selby, "Let us reject all books save the Bible, all human creeds, and all verdicts of ecumenical councils. Let our rule of faith be, 'the Bible, and the Bible alone'."

Had Mr. Selby been well-versed in modern Rationalism, he would have known that the Bible teaches the divine origin of slavery, polygamy, political despotism and kingcraft as well as priesthood. His attempt now, since he has become a Christian, to make the Bible testify against these iniquities, is very weak. Reed the proof; He says, "The earliest known legislation against it [slavery], however, is found reported in the Bible." Where? When? He neglected to give a single text to sustain his claim, but unskilfully cites a passage against knocking out an eye or a tooth of a slave, another against stealing and selling slaves. Of the many passages in favor of slavery he is silent. He deals with the fact that the Bible upholds polygamy in a similar manner, and cites passages in fa-

vor of monogamy, whereas no Freethinker who has given it an hour's study denies that monogamy is taught. Why this suppression of these facts? Joint debate brings out what Christians concede. This ex-atheist endeavors to make it appear that the story of Jonah is reasonable—a story which cultured Christians reject with laughter, and says: "No valid objection to the belief that the inhabited portion of the world was flooded." But the Bible says: "All the high hills that were under the whole heaven were covered." "The mountains were covered." As he has commenced to believe unreasonable stories, like that of Jonah, he may as well make room for a flood of water five miles deep over the earth! Says Selby: "In the story of Jonah it is said that the Lord 'prepared a big fish,' and therefore any argument drawn from the whale as we know it would be unfair, and unless we limit the power of God, there is no reason why we should doubt the story"—he ought to have added, no matter how big the story is! But the New Testament says that the big fish was a whale..... And this is the nonsense he has accepted in place of Freethought!

In one place he says: "The skeptic should pause and think well before rejecting a belief that has had such a wonderful influence for good on the destiny of the human race;" in another, that "paganizing of Christianity, with all its concomitant evils," has corrupted humanity—in one breath praising the civilizing influence of Christianity upon the race for 2000 years, in the next condemning the priesthood that had been "commonly designated Christianity."

In his book, ch. 2, he treats of "Secularism an Ignominious Failure." He says: "When I was a Freethought lecturer ... I realized that no matter how zealously we toiled, we could never command permanent success; there was always something springing up to check our progress. We were always in the forlorn hope." Is this why Mr. Selby left the Freethought platform? I had supposed he was convinced of its truth; but by his own admission he was seeking success. Had he been imbued with the thought, "One with the truth is a clear majority against the world," he might have remained. It

is true that as an organized movement Freethought is not, as yet, a success. Wealth, fashion, popularity, are on the other side. . . . No, we have no grand cathedrals, no imposing mosques, no tabernacles, scarcely any earthly grandeur of which the religionist boasts; yet we prefer, in our plain way, the love of truth for its own sake to all that pomp. We value mental liberty more than all these. Does this show that Freethought is false and Christianity true?

If so, Mohammedanism, with its strongly organized 200,000-000, is true; the powerful Roman Catholic church, with its compact organization, is true; even Mormonism, more solidly organized than any of them, is divine. They all can sing: "If it be of God, it cannot be overthrown." What comfort to the Catholic, whose church has stood for fifteen centuries!

No religion restrains from vice as much as it encourages crime, except, perhaps, Buddhism, more ethical than religious. Christianity is not a bar to immoral living. Some of the best Christians have been the worst of criminals. Protestants admit that the Catholic religion has not proved a moral restraint; nor any of the pagan religions. Is the Protestantism of the last four centuries any better?

There are hosts of good men and women who are Christian believers. I also know that there are some Freethinkers who are as perfect human beings as the noblest Christians that ever breathed—generous to a fault, tender, true, high-minded, lofty in purpose and unwavering in devotion to principle. I wish truly there were more Freethinkers of this exalted type.

Mr. Selby, prompted largely by personal pique, turns his back upon his Freethought principles and settles himself in the comfortable camp of the hosts of superstition. And there we leave Brother Selby.

Let us deal with principles; no humane Liberal will gloat over the weakness or wickedness of a Christian.

Pentwater, Mich., Dec. 1, 1904.

WRITTEN FOR THE HUMANITARIAN REVIEW.

A MATERIALIST'S THANKSGIVING BLESSING.

(*Meditations While Cooking a Thanksgiving Dinner, 1904.*)

BY ELIZA MOWRY BLIVEN.

DAME NATURE, we are thankful that we are somewhat acquainted with thee, and know that thou art not ruled by any god-creator, having power to change thee and to curse his own handiwork, but thou thyself art from everlasting to everlasting !

Thou art not an invisible spirit, but an innumerable host of atoms, each itself an atom "god" of matter and power or force eternal. Together these atom "gods" comprise the whole universe, under its laws uniting, separating, producing and destroying all the wonderful objects and living things!

Profound are the laws of nature. Behold their stupendous majesty everywhere, from the revolutions of millions of mighty suns throughout illimitable space to the life of the tiniest microscopic animalcule, and all activity between these.

Every atom has its space and work, and is correlated to every other throughout the vastness of the universe.

Man, what art thou, with all thy works and wisdom, but a mote in the mysteries of Mother Nature's boundless immensity! Be glad that thou art, and canst study Nature's laws; and canst select from the numberless and wonderful combinations of atoms those most pleasing to thy senses and most nourishing to thy life; and hath around thee creatures like to thyself, with abilities and occupations to help one another.

We can choose between the harmful and the beneficial, and thereby we curse or bless ourselves. We are thankful we can study Nature's laws and learn to choose wisely, and can find in our surroundings ample material for making our life a grand,

harmonious, rhythmic whole—a worthy example and encouragement to our fellow beings, and securing a long, healthy succession of blessed enjoyments; ending, when worn out and worthless, in death.

Death is not sleep, nor heaven, nor hell. Death and decay are separation of the atoms which composed a living machine; each atom to unite with others in various forms of matter during all eternity. We are thankful that we know that every atom is immortal, eternal, uncreatable; and hence atoms are "gods," and there are none other. And we choose of these "gods" which shall be our servants—yes, our very selves.

Brooklyn, Conn., Nov. 24, 1904.

PROHIBITION.

BY MRS. C. K. SMITH.

WHY are not Prohibitionists numerous and popular? Are not all Christians of whatever name or sect opposed to dram-shops, saloons and the making of drunkards? Are not all Spiritualists, Theosophists, Freethinkers, Christian Scientists, Mental Scientists, Mystics, New-Thoughtists etc., dissenters from all that is bad and consenters to all that is good? Then why, in the name of good government, does not the nation rid itself of the rum scourge?

Is there a woman in the land who wants her husband, her son, her father or her brother to be a whiskey drinker? Is there a man anywhere to be found who would like to come to his home and find his wife in a drunken stupor and quiet, or mad drunk and noisy? Do you hear any persons boasting that their ancestors were, some of them, drunkards, as if proud of the fact? Does it benefit himself or anyone else to spend part of his earnings for liquor and make a brute of himself by drinking it? Yes, we are all for temperance. Nobody wants a drunkard for a neighbor, friend or relative. Then why, in the name of humanity, do you have a drunken neighbor, friend or relative?

San Diego, Cal.

SELECTED.

LIFE AFTER DEATH.

[Illustrating the spirit of Humanitarianism.]

BY JOHN W. CHADWICK.

SOFT was the air of spring, and at his feet
 The turf, full swift, was turning green and sweet,
 As from the city, Rabbi Nathan passed,
 Musing on Him who is the first and last.

Anon he came to where with eager toil
 An aged man, fretting the fragrant soil
 With his sharp spade, did make a space to set
 A cobar-tree—the greatest wonder yet!

For seventy years the cobar-tree must grow,
 Full seventy years leaves bear and shadows throw,
 Ere to fair fruit its fair, sweet blossoms turn,
 For all the Day-god's ever-flowing urn.

"What madness this!" doth Rabbi Nathan cry;
 "Thou workest here as one not born to die;
 As if thyself didst hope that of this tree
 Fruit yet should come to be a joy to thee."

Then turned the aged man, and gently said:
 "This tree shall grow long after I am dead;
 But though its fruit my hands may never gain,
 My planting, Rabbi, will not be in vain.

"Have I not eaten of the cobar-tree?
 My father's father planted it for me.
 So plant I this, that in the coming days
 My children's children may my labor praise."

"Thou fool!" the Rabbi said, "to work for those
 Who may or not be, Heaven only knows.
 All earthly things full soon must pass away,
 'Tis only work for Heaven that will pay."

He wandered on, and, as the sun now low,
Rushed to its setting, and a sudden glow
Filled all the west, he laid him down to sleep,
Nor guessed how long the charm its power would keep.

For many a moon did wax and wane again,
And many a year did bring its joy and pain,
Ere he awoke, and not far off beheld
What seemed the tree that he had known of old.

But now it was full-grown, and at its root
A man, full-grown, was eating of its fruit,
Who said, when asked how came it thus to be,
"My father's father planted it for me."

Then Rabbi Nathan knew that seventy years,
With all their precious freight of smiles and tears,
Had fled since he had lain him down to sleep,
And felt the slumber o'er his eyelids creep.

He wandered back into the city street,
But saw no friend with voice of love to greet;
Yet in the schools where he of old did teach,
He heard the sages quote his silver speech.

And then he saw that not in heaven alone,
But here on earth we live when we are gone!
Too late he learned the lesson of today:
The world goes on when we are gone away.

The world goes on; and happiest is he
Who in such wise wins immortality,
That, should he sleep forever in the grave,
His work goes on and helps the world to save.

Living for self is the curse of the world;
Living for humanity is the soul unfurled;
Living for self has no grace in its fount;
Living for humanity puts truth on the mount.

—P. A. Petrie.

DR. LYMAN ABBOTT ACCEPTS SCIENCE VS. THE BIBLE.

The Los Angeles *Daily Times* of Dec. 19th contained the following exclusive dispatch from Cambridge, Mass., quoting certain radical declarations made by Dr. Lyman Abbott in an address to the students of Harvard University:

"I WONDER," said Dr. Abbott, "if you Harvard students will believe me when I say that I no longer believe in a 'great First Cause'? I believe in a great and ever-present force which manifests itself in all the activities of man and workings of nature. God is energy, working for good. The Bible can no longer be accepted as ultimate truth. Scientists tell us that man was not created, but is a creature of evolution. Literature and history tell us that many of the beliefs of the Bible are copied from anterior religions. Even the Ten Commandments were the result of gradual growth, not the inspired word of Moses. God is great, yet personal; everywhere, yet near—nearer than hands and feet."

On the 20th a second dispatch to the *Times* says: "Dr. Lyman Abbott's sermon to Harvard students last night [Dec. 18], in which he practically repudiated the Bible as the divine word of God, has attracted national attention. Dr. Collyer, of the Unitarian Church of the Messiah, said: 'It is splendid to hear such words from a man so broad-minded, so pure, so intellectual, as Dr. Abbott. Whatever Dr. Abbott says on the subject of religion deserves consideration. Dr. Abbott's words throw new light upon religion. Everyone who is broad-minded enough to recognize the relations between science and religion cannot help but agree with him....' Rev. Thomas Slicer said: 'Dr. Abbott is preaching what every man who has studied science and religion has been endeavoring to say all the time. The indisputable axiom is, that there is but one energy, and that all forces or modes are its manifestations. Dr. Abbott is putting into popular form the immanence of God, as distinguished from the old view of God, who stood outside the universe and watched it go.'"

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

*Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.
Payable in Cash, P. O. or Exp. Money Order; personal checks
not acceptable. One copy, 10 cts., dime or stamps.*

VOL. III. JANUARY, 1905. NO. 1.

EDITORIAL.

Happy New Year to all.

As to life, so far as men know, Humanity is the "Supreme Being."

The Humanitarian serves mankind and lets the gods take care of themselves.

THE REVIEW of this issue begins its third year—No. 1 of Vol. III., or Whole No. 25.

Don't miss Dr. Moncure D. Conway's address on "Dogma and Science" in this number.

It is midwinter according to the calendar, but in my little garden are roses, carnations and violets in bloom.

Writers should bear in mind that all articles and letters for publication in this magazine must be signed with the author's true name, and to be so printed.

That every cause is itself an effect is a law of nature I firmly believe; if it is, there can be no "first" cause. And I think Dr. Lyman Abbott is beginning to recognize this fact.

Did you read Haeckel's address on "A Universal Monistic Alliance" in the December REVIEW? If not, you should do it yet. The name is too narrow, but the ideas are broad.



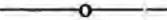
To every new subscriber who sends \$1 during the month of January, for the year 1905, I will send free a copy of a 64-page book, entitled "Sketches of the Scientific Dispensation of a New Religion."



The monism that recognizes the solidarity of the human race, past, present and future, and everywhere, is the monism that most directly concerns us, and that forms a solid basis of a scientific "religion" or code of ethics.



The deists and believers in a "Great First Cause" object to the materialistic hypothesis of the existence of the universe eternally in the past as "unthinkable," but the existence of a "being," call it God or First Cause, eternally in the past is equally unthinkable.



In a recent letter from the editor of the *Ingersoll Memorial Beacon*, the writer shows the colors of true Liberalism in this kindly remark: "I assure you that you have my best wishes for the success of the REVIEW. It is all right, and there is room in this country for many more good Rationalistic journals. The *Beacon* hopes to help all such and to injure none." By the way, read the advertisement of the *Beacon* on one of the cover pages of this magazine.

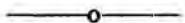


The author of *Sketches of the Scientific Dispensation* does not presume to "reveal" or invent "a new religion," but simply aims to show that science is not only destroying the old superstitions, mysticism, supernaturalism, and false ethical systems, but is replacing them with a rational psychology, ethics based upon the facts of human experience, and "religion" that pertains to the man and the race in this life in this world and not to God, the gods, devils or a future life in an-

other world. The motto on the title page reads: "Revelation of Right by Reason, Redemption from Superstition by Science, Salvation from Evil by Righteousness"—doing right, not by belief, faith, prayers, or sacrifices of animals or demigods.



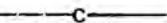
Granted that there is a personal God, having all the attributes assigned to him by the orthodox theologian, and that he may be influenced by sincere prayer to do that which he otherwise would not have done, still I contend that public prayer is a very great evil. A prayer in public is a pretence of praying to God while in fact it is a declamation to the audience; and being thus an act of deception, it cultivates a spirit of hypocrisy, and public prayer is, for the most part, not only irreverent, but rank blasphemy, if there is such a "sin." And yet Christians go right on praying in public to the people who hear in public instead of in secret to God "who heareth in secret," ignoring their reputed "master's" express command to the contrary. If the secret prayer pleases God, the public prayer certainly amuses the Devil!



TIME AND SPACE.

It is said that limitless space and time without beginning or end are unthinkable propositions, and perhaps they are; but a limit circumscribing the universe beyond which no space exists, and a beginning and ending of time without any time before the one or after the other, are equally unthinkable. I prefer the hypothesis of the eternity of time and the infinity of space because it agrees with human experience; no man has ever discovered any such limitations or observed a single fact in support of the other hypothesis. Yet, I use the statement that space is infinite and time is without beginning or ending tentatively, and as a convenient mode of expression, just as I say "the sun rises" or "the moon changes;" that is, owing to the exigencies of language it is more convenient to express the apparent than the real in these cases. The reality of time and space have not yet, I believe, been discovered. I believe our

conceptions of time and space are based upon illusions; that is, that our simple, unaided perceptions of time and space are misconceptions, just as all men formerly conceived the earth to be flat and stationary, the sky to be a dome, the heavenly bodies to move across the sky from east to west daily, etc.—A most striking illustration of this deception of the senses is afforded by the moon's movement. Apparently it moves over the earth from east to west once in about twenty-five hours, whereas in reality the moon moves in the opposite direction, passing around the earth *from west to east* in about twenty-eight days. So I can well believe that we as yet only know of *apparent* time and space, and that science may sometime be able to demonstrate the reality to be quite different from the apparent, and this demonstration of the reality may solve or wholly eliminate the question of the infinity of time and space. Here is an unexplored field for the pioneer scientists.



WHAT IS MONISM?

Professor Ernst Haeckel's recent address proposing the organization of Freethinkers in a "Universal Monistic Alliance" has attracted quite general attention of readers of Free-thought literature to the name *Monism* and the theories it is used to designate. As used by Haeckel, and other scientists generally called materialists, the word Monism stands for certain philosophical theories rather than demonstrated principles of science. This use of the word embraces two somewhat different fundamental theories. First, the theory that all the phenomena of the universe—physical, chemical, biological, including the mental or so-called psychic or spiritual, and the moral—are from matter; "modes of motion" of matter. This is the widely-adopted materialism. The second and newer theory is that matter itself is a phenomenon, and with all the above-named, including force or energy, are from one primary or original *substance*; this is substantialism, and also practically materialism. It is sometimes said to be pantheistic, in which case the "substance" is said to be God, and is the basis of a form of philosophical deism. A third theory is essentially

monistic, but is seldom so designated; it is that matter and all physical phenomena are from "spirit." This is the idealistic or metaphysical form, the basis of Christian Science, certain forms of so-called Mental Science, New Thought, etc., and is also pantheistic, whence the affirmations "all is spirit," "I am God," etc.

The opposite of monism is *dualism*—the theory that the universe is constituted of two primary elements, matter and spirit, and is the basis of Spiritualism, Christianity and certain forms of Deism. Closely akin to this spiritualistic dualism is the physical dualism of many scientists, namely the theory that the universe is composed of two primary elements, matter and force or energy, that matter of itself is inert and all phenomena are the results of force acting within and upon this otherwise inert or "dead" matter. Believers in this theory are of various religious creeds, including Christians, Spiritists, Agnostics and Atheists. But the dualistic scientist, strictly speaking, who believes in spirit and God as neither matter nor force, is a believer in more than two primary elements.

Monism, then, as the Standard Dictionary says, is any "doctrine of cosmology that attempts to explain the phenomena of the cosmos by one principle of being or ultimate substance." Yet the term monism is, I think, generally accepted by scientists and philosophers as specifically designating the theory of substantialism, the second theory above defined.

The monistic hypothesis which I, personally, accept (and so far as I know am the first to definitely formulate), is: Matter alone is the one substance of the universe, and is always in motion; hence no spirit, force or energy as a distinct entity or element of the ultimate substance exists, or is needed to act upon matter for the production of phenomena. The idea that matter has the property, or attribute, or quality of constant motion is as reasonable, to say the least, as the idea that a mysterious, imperceptible entity, call it force, energy, spirit, God, or what not, resides in, or is back of or above inert matter and has the property or quality of initiating motion. The idea of "force," appears to me to be a parallel to the old su-

perstition that accounted for the earth's stability in space by supposing that it rested on the back of a huge tortoise! It was not thought necessary to inquire as to what supported the tortoise; neither do moderns now deem it necessary to inquire as to what is within or back of force as the source of its ability to initiate motion—cause phenomena; the few who do go one step further usually answer, "universal mind," and let it go at that; they don't ask what is "back of" mind as the source of its power! We have learned that no tortoise supports the earth and that none is needed; so we shall discover, I think, that there is no force entity in matter to initiate motion, and that none is needed, for the simple reason that motion is never initiated, inertia does not exist, and motion, like the matter of which it is a constant element, is eternal, uncreatable and indestructible, ever the same in quantity though varying in mode. (See my articles on "Modern Gods" and on "Psychism and Physics" in REVIEW for November, 1904.)

What does Haeckel mean by his expressions, "our spiritual internal world" in light of the above definitions of Monism?

—o—

A BOND OF NEGATION!

Here is an astonishing assertion in Dr. Conway's address on "Dogma and Science." He says: "The only bond which can unite Freethinkers is the negation they have in common." I admire Dr. Conway and reverence him as a good man and a sage, but he is not an infallible pope of Freethought, and I am free to enter an earnest protest against that statement. A bond of negation! Why, that reminds me of the proverbial rope of sand, and of the creation of the world out of nothing! Freethinkers are often reproached by their opponents with being "mere negationists." Is not the above sentence from a deliberate address by a representative Freethinker an explicit acknowledgment of the truth of this charge and just grounds for the reproach? It is a serious mistake, and Dr. Conway is not the only Freethinker who has accepted this oft-repeated suggestion from the champions of the church; but his prominence as a man of letters and his world-wide reputation and

acquaintance with great thinkers and men of extensive influence gives this statement unusual importance. The truth is that all questions in disputation between man and man have both affirmative and negative aspects; and Freethinkers are just as much united in the affirmation, for instance, that the Bible is a human production as in the denial that it is of super-human origin; or that the "moral law"—all of ethics, is derived from human experience, personal and racial, as in denying that it was handed down as a divine revelation; or that the sinner must make his own atonement, as in denying the efficacy of a vicarious atonement; or in affirming that man has risen by the laws of evolution, as in denying the fall from a higher state, etc. There is absolutely no necessity for Free-thinkers undertaking to organize upon the basis of a bond of negation, a "sandy foundation," when they have bonds of affirmation that afford a sure foundation—the "rock" of Truth.



WHY HE DON'T LIKE IT.

No reader of the REVIEW is expected to accept the statements in its editorials as representing the ideas of any body or class of believers in Spiritism, Materialism, Monism, Christianity, Liberalism or anything else, except incidentally; they are merely personal views of the editor, believed by him to be well-founded. If they appeal to your reason favorably, well and good; if not, your right to disagree is freely acknowledged. When I make a statement that such and such are the beliefs or doctrines of a certain person, class, or organization of people, I mean that to the best of my knowledge it is so.

The subscriber to this or any other magazine who expects the editor to invariably express opinions which such subscriber can instantly endorse will surely be disappointed. A real seeker for new truths and the means of broadening his own views would not desire such a coincidence if he knew it were possible. Very few subscribers to the REVIEW have ever ordered a discontinuance for any reason, and extremely few because they disliked the magazine. But I have just received one such order, from a man in Indiana who signs his letters with the word

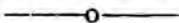
"Atheist" after his name, writes thus: "I see that my time is marked expired; you may stop it. I have but two objections to your journal. The first is that it is not in line with your 'Scientific Dispensation of a New Religion;' the second is your persistent asseveration that the ancients had but one 'stereotyped' view of the the universe. You speak of 'their belief that the sun, planets, stars, and even inanimate objects on earth, had the power of thought and volition the same as man.' The educated ancients were no more uniform in their belief than we are; they had a better system of mental philosophy, however," &c., &c.

Anyone has the right to say "stop my paper," but the two reasons given in this case are extraordinary, and I have some comments to offer for consideration of others who may be under the same or similar misapprehensions. 1. The book referred to is not claimed to be infallible. I published it just sixteen years ago. I hope I have learned something in the sixteen years. I do not bind myself to abide by any statement I make a moment longer than I think it expresses that which is true, right and proper. Yet that book expresses, in general, what I still believe to be true, right and proper; and I believe that the REVIEW is and has been "*in line with*" it; in fact, large portions of the book have been republished in the magazine. However, the REVIEW is offered solely on *its own* merits.

2. This objection also is not well-founded. I have never said nor "persistently asseverated that the ancients had but one 'stereotyped' view of the universe." On the other hand, I have said the very opposite. "The ancients," unmodified, is a very comprehensive phrase; it embraces the entire habitation of the globe for thousands of years. Beliefs as to cosmology must have been almost infinitely varied as to details, and as to general principles, quite numerous. When I have spoken of "the ancients," it was when treating of the Bible and originators of its peculiar cosmology; and the Bible literature, Egyptian inscriptions, the Mosopotamian cuneiform inscriptions,—the testimony of archaeology and philology as interpreted by the most learned scientific specialists, abundantly

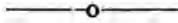
support the statements I have made regarding the "view of the universe" generally promulgated by the learned "ancients" from whom the Bible myths were borrowed. The "belief that the sun," etc., called *animism*, was almost universal in ancient times, and is so even now with barbarians. Still, I believe that while the masses were sincere in their animistic beliefs, the initiated ones—the priests, astrologers, philosophers, etc., knew better, but in their writings assumed to so believe, just as modern poets and fable writers do; and that the mysteries made so much of were nothing more than this knowledge of the truth and the true allegorical character of their teachings and ceremonies, and I have so said in the REVIEW.

Reader, when you think you see error in this magazine do not hastily write "stop it," but concisely write up your facts to correct the error; 'tis *truth* that is wanted here, and a real correction of any error will always be welcome.



DEATH OF MRS. WAKEMAN.

A personal letter from Prof. Thaddeus B. Wakeman informs me of the death of his wife on the 17th of November last. Though more than a month had past since, I had not before heard of this sad event. I have not had the pleasure of a personal acquaintance with Mrs. Wakeman, but I know that her reputation as a woman of refinement, excellency of character and fine natural and cultivated literary taste, was of the best. I shall be pleased to publish next month a fuller statement of the facts relating to the life and character of one so worthy, if someone who is able to do so will kindly send to me an appropriate life sketch of Mrs. Wakeman. Brother Wakeman, I am sure, has not only my sincere sympathy, but that of all of his numerous Liberal friends, in his great bereavement and sorrow.



On the second page of cover is a new advertisement to which I wish to direct attention—that of a little book entitled "Essence of Reason." I have never seen the book, but I understand that the author, Mr. J. A. Campbell, is a Liberal.

Information has reached me by a note from Friend Walter Collins that the Liberal Club, of Los Angeles, will observe the 168th birthday of Thomas Paine with several short addresses and a musical program, at a meeting to be held in Burbank Hall, 542 S. Main st., Sunday, Jan. 29th, at 7:45 p. m. Admission free. The speakers will be announced in the daily papers.

It is with pleasure I am able to announce that readers of the REVIEW are to be served with some excellent contributions from the pen of Prof. Thaddeus B. Wakeman, well known to most of its readers as one of the ablest and most scholarly of all our Freethought writers, and late editor of the *Torch of Reason* and president of the Liberal University. The first article, to be in our February number, is entitled "Science Is Religion: the natural, positive, synthetic, cosmic, and the only real, true, social, moral and practical universal religion." Then will come a series of Letters on Liberalism—a discussion with an able and educated opponent, Rev. L. C. Baker. No Free-thinker should fail to secure the numbers of the REVIEW in which this series of articles, with other choice things, will appear. I hope for still other contributions from Prof. Wakeman.

[From the *Blue Grass Blade*, of Lexington, Ky.]

THE HUMANITARIAN REVIEW.

THE HUMANITARIAN REVIEW, of Los Angeles, California, Singleton W. Davis, editor, for November, 1904, is the best copy of any Infidel publication that I have ever read. There is not only nothing immoral in it, but it has in it the very kind of morals that Infidels will have to teach if we ever gain the friendship of good people. An editorial headed "The Personal Liberty Sophism" is a gem, and answers the charge made by Christians, and not without some appearance of reason, that Infidelity is immoral. It argues that no Infidel should drink liquor or use tobacco. Another article, headed "Prayer and the Saloon," by Mrs. C. K. Smith—each of them occupying only one page—is worth a whole year of the columns of wind-jamming that are found in some of our Infidel papers—too much of it, sometimes, getting into the *Blade*, because, under the circumstances, I cannot well stop it. But I am going to stop it.

PAINÉ MEMORIAL MEETING.

Blanchard Hall, Friday Evening, January 27th.

THOMAS PAINÉ, Born January 29, 1737.

EDITOR REVIEW: The glorious history of our country's origin is known to all Freethinkers, but because of religious prejudice it is not fully known to our citizens generally.

Thomas Paine was the John the Baptist of Independence, and his *Common Sense* was its book of Genesis, or the beginning. He was not only a great Revolutionist, but a great inventor—the inventor of the iron bridge. He was also the builder of the bridge of *Common Sense* which spans the chasm from antiquity to futurity. He was the founder of modern progress, the aroma of whose blossoms and the sweet tastes of whose fruits will in time be extended over the entire world. The Progressive Club, of Los Angeles, proposes to aid in this extention. We cordially invite all progressive and patriotic people in this city and vicinity to join with us in celebrating, in Blanchard Hall on the evening of January 27, 1905, the 168th anniversary of the birth of him who set our grand Revolutionary ball in motion. This occasion will be worthy of the great and grand man whom it is designed to honor.

Hon. Grant R. Bennett, late of New York City, will be the principal speaker. He is an able lawyer, a fluent and polished speaker, dramatic in manner, with graceful attitudes and gestures—one of the foremost orators of our city.

Our Paine souvenir programs have always been unique, but on this occasion the program will surpass anything we have ever before gotten out. The music, vocal and instrumental, will be excellent. All this will require money. The Progressive Club, therefore, invites all interested in the event to hand or send their contributions to G. Major Taber, Room 508 Homer Laughlin Building, Los Angeles, Cal.

GEO. T. BRUCE, Pres. Progressive Club.

HUMANITARIAN SUNDAY SCHOOL LESSONS

PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW
BY ELIZA MOWRY BLIVEN.

LESSON XVII.—FOR LITTLE ONES.

Eggs and Seeds.

What parts does an egg have? What can you say about the shell? The yolk? The white? What does cooking do to an egg?

A hen sets on eggs three weeks and keeps them warm. On the third day a little red spot appears on one side of the yolk; that is the beginning of the chick's heart; then red veins reach out, like little roots, after food, and different parts keep growing around the heart till the whole live chicken is formed.

Keep seeds warm and moist in the ground and a little plant grows inside the seed till it is too big for the seed-shell, when it splits it open, as the chicken splits open the egg-shell. If the seed was a bean, the plant will become a bean vine. If it was an apple seed, the plant will become an apple tree. A daisy seed cannot grow into anything but a daisy plant. The chicken must grow to be like the hen that laid the egg. A snake's egg must hatch out a little snake; the fly's eggs hatch little worms, but the worms hatch again into flies. What else besides hens, snakes and flies, lay eggs?

—o—

LESSON XVIII.—FOR BOYS AND GIRLS.

Cells.

How do plants and animals grow? A microscope makes very small things look many times larger. Through powerful microscopes, men examine plants and animals, and find that every live, growing part is composed of cells. A cell is something like an egg or seed, but very, very small. It has a very thin covering, and contains fluid or jelly and harder center.

Put dry beans into water; the beans absorb the water and swell out. So cells absorb food from the blood. Brain cells absorb the kind they need, and muscle cells absorb a different kind. Cells of the leaf, the bark and the wood each absorb their food from the sap and the air. Absorbing food makes each cell grow, then divide into two cells, which also grow and divide, and so on. Every part of every animal and plant grows by this multiplying of tiny cells. Seeds are of many shapes, and so are cells; some kinds are round, some long and narrow, others branching, etc.

If people, animals or plants do not supply every cell with its special kind of food, some of them starve, stop multiplying and die, or have to absorb something else that changes them.

LESSON XIX.—FOR GROWN FOLKS.

Origin of Varieties and Species.

Men mated two varieties of fowls and thus obtained the Plymouth Rock variety of hens. Men fertilize the blossoms of one variety of the strawberry plant with pollen from another variety and plant the seed; among thousands of the new seedling plants they may secure one new variety that will produce berries superior, in some respects at least, to that of either of the parent plants.

All races of men were originally savages. Man and certain animals, by scientists classed as vertebrates, have similar backbones; man and many species of animals have similar hearts, lungs, brains, etc. They have all developed from more simple forms in the course of millions of years. Perhaps the first ancestor of all animals and plants was a single cell. All animals and plants grow, and their growing parts consist of cells.

Many millions of years ago, when the earth's surface was hot, and surrounded with hot vapors, chemical activity must have been extremely energetic, constantly producing and changing combinations. Somewhere, at some time, probably chemical combination originated the first live cell, capable of absorbing like material, growing and dividing into like cells. Floating off into different environments and absorption of dif-

ferent materials caused unlike development leading to the origin of varieties and ultimately, probably, of species.

For discussion, study, searching out scientific reasons and proofs, try this: What was the order of development from the simple cell to the complicated variety of cells, organs and abilities possessed by men? and what caused each development?

To promote further development, employ available means of teaching to the people the how and the why. Trying to do develops abilities to do.

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship. Send 10 cents for 25 copies and distribute them; or subscribe \$1. for 25 copies of a new Leaflet each month for a year; i. e., 300 for \$1. Order direct from the "Review" office, 852 E. Lee st., Los Angeles, Cal. For less than 25, send to Eliza Mowry Bliven, Brooklyn, Conn. "*Lend a hand!*" "*Do it Now!*"

Send a stamped and self-addressed envelope to Mrs. Bliven for a copy of "What Is a Materialist?" and samples of the Sunday School Leaflets.

In sending postage stamps, please send ones or twos.

Send addresses of other thinkers to Mrs. Bliven for samples.

EDITORIAL NOTES.

The Open Court Publishing Co., 324 Dearborn st., Chicago, have favored me with their "Catalogue of Books, Pamphlets and Periodicals" published by them. It is illustrated with portraits of some of the eminent authors whose works they publish, viz: Darwin, Ernst Haeckel, Prof. Cope, Major Powell, Paul Carus, Max Mueller, etc. This firm publishes a class of books that are valuable only to people who have brains and are not afraid to exercise them.

Since printing the first forms of this REVIEW containing Prof. Jamieson's article criticising a book by Rev. Isaac Selby, I have learned that Selby is now in jail at San Francisco. His wife having brought suit for a divorce and was successful, the "Rev." Mr. Selby, while in court, fired a shot from a revolver

at the judge who had just given a decision against him. The shot failed to hit the judge, who immediately grappled with the would-be assassin and prevented him from firing again. Selby was then locked in a cell.

The *Blue Grass Blade*, which has of late been printed as a two-page half sheet, has resumed its regular four-page size. Bro. Moore proposes to cut down expenses by cutting off the dead-heads from his subscription list. Why any Liberal should neglect or refuse to pay for his Liberal papers is an unsolvable riddle. Of course there are a few who are unable to do so.

Correction.—On page 33, third line from bottom, is a typographical error—read Mesopotamian.

PUBLISHER'S NOTICES.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

If the "Review" comes to you marked "sample copy," you will please examine it carefully, and if you find it seems to be worthy of your support, kindly send in your subscription.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

Chaldeo-Babylonian Civilization; Judge Ladd 10

Buddhism or Christianity, Which? Withee 20

Teachings of Jesus Not Adapted to Modern Civilization; Dr. Brown 15

Some Psychic Experiences of an Octogenarian; 15

J. S. Loveland

Sketches of the Scientific Dispensation; Davis 15

Which God? 8-page leaflet. Davis 4

Bible Mythology: the fish story. 7 pages. Davis 3

H. S. S. Lesson Leaflets. Mrs. Bliven 25 for 10

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THE HUMANITARIAN REVIEW

THIS magazine is offered to *thinkers* strictly on its merits. It is printed on good, heavy paper, from good-sized type, making a clear and beautiful print, easy and pleasant to read, and it is edited with great care. Its contributors are able writers, men and women of recognized ability, among the brightest and profoundest of the Liberal thinkers.

THE HUMANITARIAN REVIEW appeals to Liberal Freethinkers and all *thoughtful investigators* in the realms of mind, including intellect, sentiment, ethics, science, philosophies, religions, myths, superstitions; that is, the entire field of mental activity, as the most *radical*, yet not *rabid*, of Freethought periodicals—aggressive and iconoclastic, yet charitable—giving to others the same recognition of right to have and express sincere opinions that it demands for its editor, contributors and supporters; appeals *only* to *thinkers*, and by rationalistic means and methods—to *reason*, not *passion* or *prejudice*; is free from abusive language, coarse gibes, cheap witticisms and slang; it accepts science as the only revelation and education the only means of inspiration; it combats error and immoral doctrines, but does not fight the mistaken men who have inherited them, and censures them only for their wrong-doing; it advocates humaneness to all sensitive creatures, man or brute; and stands for that "religion of humanity"—ethical culture—which will make Liberal Freethinkers better men and women, better neighbors, and better citizens, than Christianity or any other religion makes; and it stands for *natural* rights and political rights based upon *natural* rights.

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*Modern Science Methods Applied to the
Study of Mind, Ethics and Religion.*

SINGLETON WATERS DAVIS, EDITOR.

VOL. III. FEBRUARY, 1905. NO. 2.

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ISSUED MONTHLY AT

LOS ANGELES, CAL.

SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

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CAPT. GEO. W. LOYD AND PAINE'S CHAIR.

[Published by request of the Secretary of the Paine Mem.
Association. See Mr. Elliott's Letter, p. 73.]

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

VOL. III. FEBRUARY, 1905. NO. 2.

SOME AFFIRMATIVE PRINCIPLES

BY SINGLETON W. DAVIS.

"**H**UMANITARIAN," as the word is used in this magazine, signifies as follows:

1. The idea of the solidarity of the human race, past, present and future, here and everywhere, constituting an organic whole, called humanity, as the multitudes of individual living cells of the human body form a solidarity of organization and co-operation of action which constitute *a man*.
2. The idea that man on earth, so far as our real knowledge extends, is the most highly organized in body and developed in conscious mentality of all life, and is in that light the "Supreme Being," and as such demands our highest esteem and service; recognizing that if there be any being or beings anywhere or everywhere in the universe superior to man in intelligence, power and moral rectitude, they must be above the necessity of service of man and able to take care of themselves.
3. The idea that humanity is the paramount object of human interest—that the preservation and higher development of the race is the *summum bonum* of individual and concerted natural, subconscious activity, and should be the grand aim of our rational, conscious volitional actions: the welfare of the race being paramount to that of any one individual or limited association of individuals.
4. The idea that all sensitive non-human life is very nearly related to man and demands his sympathy and just treatment, second only to his closer kin, his brother man.

SCIENCE IS RELIGION.

The Natural, Positive, Synthetic, Cosmic—and the Only Real True, Social, Moral, Practical and Universal Religion of Man, here Presented as

The Five Stories of the House of Man: How Can They be Best Put and Kept in Order? The Basis of a Lecture on "The Conclusions of the Present Year on Important Matters,"

Delivered before the Manhattan Liberal Club (No. 220 E. 15th st., New York City), on his Seventieth Birthday, Dec. 23, Era of Science and Man 304—Christian Era 1904,

BY THADDEUS BURR WAKEMAN,

Professor of Law, Sociology and Applied Science in the Liberal University. Written by his hand and presented to the officers, members, friends and attendants of the Club as a memorial of the occasion and of Fifty Years of Liberal Thought and Work.

SPECIMENS OF TEXTS REFERRED TO.

1. "Fear God and keep his commandments, for this is the whole duty of man." Eccles. xii:13. Thus theology condemns man to fear and obedience *only*; all else it declares "vanity."

2. "The admirable height of culture attained by the human race in the 19th century, the astounding advances of natural science justify our hope for a further advance in the 20th century. But this highly desirable progress can be realized only when the worn-out roads of traditional dogma and clerical superstition are abandoned, and a rational monistic contemplation and understanding of nature reigns supreme." Professor Ernst Haeckel to the St. Louis Congress, in October last.

2. Much of Goethe's poetry forefeels our new era; e. g.:

"My inheritance, how noble, broad and fair!
Time is my seedfield—of Time I am heir!"

The *Vernachtniss* (Legacy and Inheritance) ends thus;

"Now firmly here is the Past;
Before us lives the Future ever.
The present moment is eternity."

* * * * *

"What fruitful is, alone is true."

* * * * *

"And as of old, till now, all silently,
 His work of love, after his own will,
 The Philosopher, the Poet formed,
 So may'st thou win Life's fairest grace.
 For noble souls to feel *beforehand*,
 Is the 'call' of life most worthy of wish."

SCIENCE AS
Religion=
 SCIENTIFIC
 MONISM

OUR ENDURING HOUSE AND HOME
 PRESENTED TO MAN BY SCIENCE.

(Read from bottom upward.)

Aspiration: Transition by "Death."

Fifth Story Observatory & ARTS	THE IDEAL	<ul style="list-style-type: none"> 5. Music and Dance: the poetry of sound and motion, expressing the joy of life and soothing its close. [pest.] 4. Poetry: rhythm, symbols, allegory: "The Tale," "Tem- 3. Painting: the radiant glory of color and form. 2. Sculpture: the study and joy of form beauty. 1. Architecture: tribal, sacred, social, etc. 		
Fourth Story <i>The State</i>	THE REPUBLIC	<ul style="list-style-type: none"> 5. Statesmen, Diplomats, "The Press," etc. 4. Legislators, Politicians, Judges, Jurists, etc. 3. Learned Professions, Scientists, Educators, etc. 2. Agriculturists: their Home Grange.—Baby crop. 1. Material-workers and Artisans; the Unions. 		
Third Story <i>Society</i>	HUMANITY	<ul style="list-style-type: none"> 5. Scientists, Pantheists, Scientific Monists, etc. 4. Monotheists: Henistic, Semitic; Jews, Moslems, Chris- 3. Civilized Polytheists: Hindoos, Greeks, etc. [tians(?)] 2. Barbarian Astrals, and Fire-worshippers, etc. 1. Tribal Savages, Fetichists, Ancestrals, etc. 		
Second Story <i>Living Room</i> O.H.O.N.P.S.	BIOPLASM	<ul style="list-style-type: none"> 5. Animals (including man), feeding on plants and each 4. Plants, nourished by matter not Bioplasm. [other.] 3. Protophytes and Protozoa; hence, plants and animals. 2. Microbes: microscopic forms of Bioplasm. 1. Simple living jellies and organized Protists. 		
First Story <i>& Foundation</i>	MATTER	<table border="0"> <tr> <td> <ul style="list-style-type: none"> 5. Solid. 4. <i>Plasmic.</i> 3. Liquid. 2. Gaseous. 1. <i>Etherial?</i> </td> <td> Matter with Motion—the Universal "Substance." Motions are the changes of and in (and inseparable from) it. It is <i>always active</i> and radiant, but only as Proto- or Bioplasm is living or conscious. Its changes are all Equivalent Correlations. </td> </tr> </table>	<ul style="list-style-type: none"> 5. Solid. 4. <i>Plasmic.</i> 3. Liquid. 2. Gaseous. 1. <i>Etherial?</i> 	Matter with Motion—the Universal "Substance." Motions are the changes of and in (and inseparable from) it. It is <i>always active</i> and radiant, but only as Proto- or Bioplasm is living or conscious. Its changes are all Equivalent Correlations.
<ul style="list-style-type: none"> 5. Solid. 4. <i>Plasmic.</i> 3. Liquid. 2. Gaseous. 1. <i>Etherial?</i> 	Matter with Motion—the Universal "Substance." Motions are the changes of and in (and inseparable from) it. It is <i>always active</i> and radiant, but only as Proto- or Bioplasm is living or conscious. Its changes are all Equivalent Correlations.			

My GIFT on my 70th birthday is "the conclusion of the whole matter" under the new light of science, viz: (For texts and explanations see, 1. Ecclesiastes, chapters 1 to 12, inclusive; 2. Haeckel's "World Riddle," and Letter to the late Liberal Congress at St. Louis; 3. Goethe's *Vermachtniss*, his *Seedfield*, and smaller poems generally.) As we outgrow the childish illusions of theology and the vain fancies of metaphysics, science teaches us to work, love, hope and enjoy, and so to live in heart, head and hand contentedly, usefully and nobly in our world-house and home here and now: thus gradually to pass our lives day by day into the new generation we are here to create, educate and enlighten, so that they may occupy "our home" more worthily, happily and gloriously than we. And, though after us, yet for us; as we learn now to discount their ever more blessed reality by present anticipation and "forefeeling"—justified by our helpfulness thitherward under the laws of social evolution and its limitless progress.

That such may be the purpose, conduct and continuance of our lives until a good old age, is the wish of

Your sincere friend,

T. B. WAKEMAN.

Dec. 23, E. M. 304—C. E. 1904.

ETHICS.

The function of ethics is not even so much to insist upon the defects of man, and to reproach him with his "sins," as to act in the positive direction by appealing to man's best instincts. It determines, of course, or rather it sums up, the few fundamental principles without which neither animals nor man could live in societies; but then it appeals to something superior to that: To love, courage, fraternity, self-respect, concordance with one's ideal. It tells to man that if he desire to have a life in which all his forces, physical, intellectual and emotional, should find a full exercise, he must at once and forever abandon the idea that such a life is attainable on the path of disregard for others. It is only through establishing a certain harmony between the individual and all others that an approach to such complete life will be possible.

—Prince Kropotkin.

WRITTEN FOR THE HUMANITARIAN REVIEW.

THEN AND NOW.

BY MRS. C. K. SMITH.

In heaven above among the blest
What mortal tongue can tell
The joys of saints when looking down
On damn-ed souls in hell!—*Isaac Watts.*

THREE was a time in the past, incredible as it may now seem, when all who dared to express themselves as differing from the sentiment of the above lines were called "infidels"—a name then considered the most odious that could be conceived of. Now, things are changed. The question is asked, "Who are the infidels?" Hymns of the character of the verse above quoted are no longer sung in orthodox congregations; nor do preachers deliver sermons on hell-fire and eternal damnation as formerly, but preach brotherly love, mercy and justice, and doing right because it is right, not from fear of hell.

While the orthodox Christians are more liberal than formerly, the so-called Liberal Christians are more bigoted and illiberal. Is it not so? The Universalists, who were once considered to be but little removed from the atheists, now seem to be more strenuous in their adherence to what they conceive to be the teachings of the Bible than some orthodox people.

The first traveling evangelist that I remember to have heard preach, sent Universalists, Methodists and Christians ("Campbellites"), as well as all outside of an evangelical church, to the lower regions. Church membership in those days was a necessity. Today, an orthodox clergyman is liberal enough and bold enough to say to his congregation: "Twenty-five years ago the majority of churches would have given this defi-

nition of their work: 'The duty of the church is to save the soul and prepare it for heaven.' Now, the majority would say, 'The duty of the church is to save the man and prepare him for life.' Our work today is to fit for life, for eternity and now." What could be more happily said by the most liberal of Liberals?

This brings to mind recent assertions of a magnificent Liberalist as follows: "Sometimes a preacher is too enlightened to actually endorse the creed of his church, but he consents to say nothing about it. This form of selling one's opinion is, alas! quite the fashion in modern pulpits."

No, it is growth—not always selling opinions. The man who has prepared himself for the ministry enters his pulpit with the intention to preach what to him seems to be the truth. He continues his studies and desires to enlighten and is wiser twenty-five years later, but he sees no opening where he can be more useful than in his present position, and so continues to instruct his parishioners accordingly.

No one person or society can rightfully claim to have *all* the truth. Eminent teachers differ. Dr. Lyman Abbott says "science has broken down the belief in a personal God, and philosophy has destroyed it. God is the source of all life, all thought."

In the January number of *Christian*, the editor says: "Christianity is always and forever marked 'personal.' All the religions of the world are anti-Christian. Christianity is not religion." Among other good things which he proves from the New Testament that real Christianity will do, he says "it will abolish public worship." (Matt. vii:5-15.)

Since hell as a *place* for future punishment has been eliminated from the modern pulpit, and the liberty that religious teachers take in expressing their individual views, many outsiders also are consulting their reason and common sense on these matters. As was said of the great investigator, Elmer Gates, a sturdy boy of the German thinking type, whose parents were "hard-shell Baptists," and who at the age of eleven years had a Quaker nurse who told him to "follow the light within." His teacher of mathematics, a Swedenborgian who

taught him of the over-soul, his instructor of languages, a Theosophist who taught him the doctrine of reincarnation and the astral body, and his science teacher, a Materialist who insisted there was no "light within," no oversoul, no astral body, nothing but matter. No wonder he began to feel, as many do today, that none of them had any certain knowledge of the religions they were teaching. From that day he ceased to accept the instruction of his tutors and began his individual life work, which was to ascertain if there was absolute knowledge to be found, and prove the same to the world. In his thirty-four years of research he has evidently learned that nature studied aright is a marvelous revelator.

Since investigators and teachers differ so widely in their conclusions on various topics, we expect great things of our great thinkers and those who style themselves Liberals. We expect them to be charitable, considerate and just—looking on all sides to enable them to judge correctly, and thus to enlighten those who look to them for instruction.

THE MYSTERY.

BY JOHN A. JOYCE.

This world is but a prison pen
To hold awhile the sons of men,
And then on land or stormy wave
Each finds at last a certain grave.
We know not how we come and go,
Or why we're cast for joy or woe;
Or if there is a life beyond
Where souls are ever out of bond.
Yet wish and hope for bliss to be
Our portion in eternity,
Tho' not one soul has e'er returned
To tell if it was blessed or burned,
Or if there is a heaven or hell
Where angels or red devils dwell.

The gods and creeds that man has made
In every clime and mount and glade
Are but the visions of his mind
That rule and mystify mankind.

Washington, D. C.

LETTERS ON LIBERALISM.

A Discussion of Some of the Basic Questions which Differentiate Liberalism from Christianity.

BY REV. L. C. BAKER AND PROF. T. B. WAKEMAN.*

[*FIRST LETTER—From Mr. Baker.*]

Princeton, N. J., Nov. 18, 1904.

MY DEAR WAKEMAN:

One of the most gratifying things about our recent Class Reunion, upon the fiftieth anniversary of our graduation, was the opportunity given us for a comparison of views, to which our studies and experience in life had led us. The fact that most of our class had passed into the unknown future, and that the evening shadows were gathering over us who are left, gave increased importance to those interviews.

No two members of the class have had such full and familiar interchanges of opinion as we have. Both of us—brought up in early life under Calvinistic training—have found our way out from under the gloom and bondage of that system. You have sought and found release through science; mine has come through a larger view of that Christianity of which Calvinism is only a partial and unworthy interpretation.

It has pained me to discover that some of the conclusions to which you have been led, under the guidance, as you believe, of the scientific spirit, leave you "without God and without hope in the world." This pain is increased by my conviction

* The writers of this series of Letters, Messrs. Baker and Wakeman, both graduated in the same class at Princeton in 1854, and Mr. Wakeman stood first in the class in "The Evidences of Christianity," and Mr. Baker was the "First-honor Man." Recently this class held a reunion in celebration of the fiftieth anniversary of its graduation. This discussion is written not only by able men, but in a truly liberal spirit.—ED.

of your sincerity and unselfish devotion to what you believe to be true and for the best interests of mankind, the ideal perfection of which you expect will be attained through a perfected system of sociology, to which science alone can be our guide. You would therefore see Christianity set aside, as having contributed its share to the progress of mankind, but as unable to conduct it to its goal. On the other hand, I am increasingly convinced that all the alleged defects and failures of Christianity have been due to the fact that it has been imperfectly understood, and that there is latent in it that wisdom of God which is alone adequate for the rescue and uplifting of the race, and for the quickening in the individual of the life which is eternal.

The vital points in the Christian faith are:

1. Man as the highest form of embodied life is made in the image of God, and is destined to ultimate dominion over all his works.
2. To reach this goal of manhood he must be rescued from bondage to sin and its wages—death.
3. The salvation of the race proceeds by stages, a select portion first reaching the goal and becoming the seed of blessing to all the rest.
4. The captain of this salvation—the first fruits of this redeemed humanity, was Jesus of Nazareth, whose complete victory over sin and death was attested by his resurrection.
5. Under his headship a “church of the first-born” is being gathered and invested with immortal life, as “the first fruits of God’s creatures.” But these very terms “first-born” and “first fruits” imply that there are to be later-born and wider harvests springing from this seed of blessing.
- This is the point at which Calvinism, in its doctrine of election, has grievously blundered. It has confined the purpose of God in this selection to the fraction of mankind thus chosen, whereas they become the center of blessing to ever-widening circles until the original promise of redemption is made good, and all the families of the earth are blessed.
6. The promise of resurrection, or recovery to a future life,

includes therefore "the unjust," though the blessing it brings to them must be limited and graded by the law which prevails in all the realms of life, that character expresses itself in embodiment—"to every seed his own body."

The great mistake therefore which has marred for centuries Christianity and hindered its success, has been its failure to perceive that resurrection is an essentially redemptive act, and that the provision that "in the Christ all are to be made alive" brings with it some order of blessing to the whole of mankind: to every man, however, in his own order.

7. This provision of life recovered out of death for all, and to be ministered to the whole body of the race through the members of it who, by their spiritual triumphs, first win the crown of life, carries with it the truth that the race is a solidarity, and that the dead and living members of it together constitute one organism. These two classes become one in interest and destiny. This is a prime assumption in all the oriental religions, and in all the primitive faiths of the race. Protestant Christianity, to an extent much beyond Romanism, in its excessive individualism, has overlooked this feature of the faith, and has virtually denied the priestly office of the elect members of the race to the whole body. Especially has it denied any benefit from the moral and spiritual triumphs of the living who take up the battle of life where they failed, and who win the crown.

All this class of hopeful truth, growing out of the fact that the race is an organism, in which the dead continue to hold a place with the living—the overcoming ones becoming the successors and guardians of their brethren who have fallen by the way, while the fallen ones are ever seeking to recover their standing and heritage in life through them, has largely died out of modern Christianity. It is all in the Bible underlying its revelation, as the granite layers underlie the surface of the earth, although cropping out only here and there. It subsists in a form more or less crude beneath all the world-religions, and is today the inspiration of the bravery and self-sacrifice which the world is wondering at in the instance of Japan.

But your reply to all this is that the scientific study of man



gives no warrant for the belief that he ever had a creator, or that there is any intelligent life behind and back of the forms in which life exists. "No life without protoplasm, and no protoplasm without life," is for you a final word of science. This rules out all design in this wonderful system of things, and leaves no room for a designer. There can be no such progressive plan for the development and uplifting of the race as I have outlined. Especially is there no room for such extraordinary features in it as the recovery of a dead man to life, or the possible exaltation of such a man to a spiritual headship of the race, and for the renovation of its life. The ideas thus represented, you admit may be embosomed in the race and become highly influential, but everything that savors of the miraculous and supernatural, or of a superintending Providence, must be discarded.

But this objection, I beg leave to say, raises an artificial distinction between the natural and supernatural which is altogether beyond our province. No one knows where runs the line between the two, or whether there is any line, or what may be the spiritual potencies hidden in the system of laws and forces which we call nature. All the time things are coming to view from out the realm of nature which a generation or two ago would have been regarded as supernatural. We have no warrant for saying that Haeckel's maxim, "No life without protoplasm, and no protoplasm without life," is the ultimate fact in the realm of mystery.

On the other hand the universal religious sentiment of mankind is just as much a fact to be reckoned with as anything that may be looked at through a microscope. This peremptory consignment of all phenomena of the human spirit to the realm of illusions is not even scientific. The history of Christianity is largely a record of the spiritual progress of mankind. Its claim is, that this progress is inspired by the spirit of a divine man who achieved a victory over sin and death in behalf of the whole organism of the race of which he was a member, and which is the uprising within it of a regenerate life. To deny that this is possible is to run counter to the deepest

and the highest hopes of the whole body of mankind. And it is to claim for science the right to infallibly pronounce upon the reality of phenomena in a province which its microscopes are unable to penetrate.

I am therefore sorrowfully obliged to believe that your unquestioning trust in science is depriving you of that hope for your own future which is the only anchor for the soul that can hold in the voyage upon which we must soon embark. And I am quite sure that the hopes you cherish for humanity through a perfected sociological system can never be realized, except as it accords to the Son of Man his proper place of headship in it, from whence he will draw all men unto him.

Faithfully your friend and classmate, L. C. BAKER.

[The above letter was accompanied by the following note as an explanatory postscript:]

MY DEAR WAKEMAN: I have somewhat hastily, and under the pressure of other engagements, tried to condense the substance of the letters in which we interchanged our views on the most important of all subjects. If you think there would be any gain to truth by the proposed publication and discussion of them, you are at liberty to so make use of them. My only hesitation arises out of the conviction that the logical faculty is not alone sufficient for the discussion of such themes. A spiritual intuition is also needed. We sometimes feel and see a thing to be true which we cannot prove. It is not safe, therefore, to despise the prime religious convictions of mankind, or to assume that our scientific tests provide the only standard by which they are to be judged.

Sincerely your friend,

L. C. B.

[While the foregoing letter and note were being written on the 17th of November last, there occurred to the one to whom they were sent one of the saddest events possible in a human life, the death of a noble, dear blessed wife, after nearly a year of suffering patiently borne. In the following letter Mr. Baker naturally takes this occasion to personally impress his views.]

[SECOND LETTER—*From Mr. Baker.*]

Princeton, N. J., Nov. 29, 1904.

MY DEAR MR. WAKEMAN:

The news of Mrs. Wakeman's death was not unexpected to me, from the references in your letters to her long and serious illness. I grieve with you and for you in your great loss. You had not spoken before of the three children who remain to mourn with you, and yet whose presence and sympathy must be a great comfort.

I cannot think that you look upon this event, which you speak of as the "final-relief," as also a final separation. If science has no word of comfort for us at the threshhold, must we therefore discredit the universal instincts of the race, or stifle the voice of our own spiritual intuitions and longing?

I have been much interested in reading the last book of Lafcadio Hearn, entitled "Japan—an Interpretation." He shows how the peculiar features of their civilization are due to their inbred faith, not only in a life after death, but in the organic union which subsists between the living and the dead, who are one in interest and destiny. To this conviction he ascribes their patriotism and bravery, and readiness to sacrifice their lives for the common good.

The Christian faith is but the ripened fruit of convictions implanted in the breast of mankind. I am glad to know that that faith was acknowledged in those that took part in the services at Mrs. Wakeman's funeral, and my hope and prayer is that your present darkness may be increasingly illumined by it, until the day dawns.

Sincerely your friend,

L. C. BAKER.

[THIRD LETTER.—*From Prof. Wakeman.*]

"Toussaint," Cos Cob, Conn., Dec. 30, 304 Era of Man,
1904 Christian Era.

REV. LEWIS C. BAKER:

My Dear Sir—Forgive—for now I must answer all your letters in one. Yes; I, too, will never forget those sunny days of last June, when the remnants of our class of '54 celebrated the 50th anniversary of graduation, and revived the memories of those who once made the time and place so dream-like, so real! You were the class secretary, and what pressure of pen

and postage you had to corral from its once 85 members, that "Baker's dozen," of which you were the 13th at our last meeting. There, too, we discovered each other at last. We had been Calvinistic "Religs" in our class: you its first scholar, I, first in the evidences of Christianity—then, not now, a part of the college course. We were both destined for the seminary and the ministry. You went through it all; I escaped on my graduation day. It seemed a kind of reflection upon you to tell you how, but now you must hear: It was the fault of our *alma mater*. On that June morning Rev. Dr. Patton, once president of the college and now of the seminary, asked how could I become president of a Liberal college, of L. U. O.? I said "because of the 'contributory negligence' of our old 'Nassau'—that was to me the natural and honest result of the science taught there fifty years ago."

Was that not true? There, then, was Prof. Stephen Alexander unblushingly demonstrating the new astronomy of Copernicus, Bruno and Galileo. That made the Bible cosmology—the origin of the world and man, an Eastern myth, with as much truth as the "Arabian Nights" or a German *Marchen*. Then, there was Prof. Hugh McCullough teaching us physics and illustrating the uniformity of the laws of nature, of cause and effect, and the indestructibility of matter and motion. Thence come the correlation and equivalence of all possible changes, which I soon saw was the ultimate fact, law and truth of the world. Then, there was Prof. John Torrey, the celebrated chemist and botanist (with Gray), who proved the equivalence of chemical changes; and then in plant-biology led us dangerously near to the coming Darwin; so that Paley's "design" seemed ridiculous.

Then there was Prof. Matthew B. Hope, who took up the study of animal biology where the chemistry of Torrey had left it, and where he left neither miracle nor design. Then came from him the natural course of human events and history, and even of thought—religious and other! Then all of this naturalism was confirmed by other professors and other courses; and thus it became as clear to me as daylight that

the world and man were running themselves, and that the supposed "Creator," Governor and Providence—special or other, with all the consequences, was not a fact but a myth. Thus it stood when the honor, the "Ethical Oration," came to me on graduation day, and I was only honored with banquets and flattery. "Certainly," said relatives and friends, "the seminary is now your place. You may help to replace the irreparable loss of some Hodge or Alexander." But could I? On that day the parting of the ways was before me. On a bench in the campus before "Old North" I sat and fought it out. Either a fool, or a knave, or a scientist, seemed the only alternatives. I would, then, keep myself free—would go to Europe and prepare to be a professor, and thus teach in order to learn!

I have intimated the sequel to you: How with my brother, Hon. Abram Wakeman (afterwards the friend of Lincoln and his New York postmaster, etc.), we worked up a compilation of the state relative to the city of New York, to raise the means for my European studies. But a similar work anticipated ours, and there was no help but to take "refuge behind the bar" as a lawyer, until finances and the war should leave the way abroad open. Forty years passed in which I practiced law by day and science, Liberal progress and reforms by night; thus realizing in the truer, higher and better way "the ministry." But the way abroad never opened. In its place, after that forty years, the hope of the Liberal University Organization, of Oregon (L. U. O., Greek *luo*, I set free), was offered to me, to realize in old age the dream of youth. Over five years in that work have proved its utility and necessity. Death, sickness and age have now suspended the efforts and means to continue it; and now as its president, past my seventieth year, I await my successor.

Why this personal story? Because the science which underlay and caused it was taught at *our* college, as here stated, and is the truest and best answer to all the theology in your letters. That is why I said you *must* hear that story now. The personal consequences to me may be an example of interest and use to you and others. For the scientific results of

our college course, since added to yearly by astonishing scientific advances, have to me utterly replaced "the supernatural," "the spiritual," or "divine," leaving only the *natural* universe. Its natural explanation completely flanks and does away with even the improved theology which appears in the seven propositions of your letter, making it unnecessary to answer them in detail. In them the old "religions" are "incompetent, immaterial and irrelevant," as the lawyers say. It is wasting effort on the stage-coach, which the electric car has replaced. But still, the old terms do not fully hide the real facts and sociology which underlie them. I see there your remarkable and most useful translation of the old religion into modern social science, which delighted me in your *Words of Reconciliation*,* for which I can never thank you enough. That work separated you from "Mother Church" much as her science did me "Alma Mater," and I only wish its results had appeared more clearly in your seven propositions; still, they are there, when the theology is stripped off.

For instance, the first merely says: There is no limit to man's "dominion" over nature except his capacity to enforce it; and the second one would read: To extend this dominion man must rescue himself from ignorance and the evils which shorten his life and capacity. So every one of these propositions may and should be stated as a pure conclusion in sociology, true and valuable. Even "the Christ," which appears in Nos. 6 and 7, is but the "Son of Man" with his church or circle, which is now but another name for the co-operation of mankind in solidarity and continuity, as the race and its peoples evolve toward the higher life referred to in your final proposition.

You have begun to lift this grandest of subjects out of the creeds and into the freedom and light of science for the whole race, instead of a few "believers," and you cannot stop. You must finally reach "*The Republic of Man*," as Thomas Paine

* A monthly periodical edited by Mr. Baker at Philadelphia, from Jan., 1885, to Dec., 1892, transforming theology into sociology. Those interested in such subjects should address the author at Princeton, N. J.

projected it, when he founded the "Free and Independent States of America" as a "Nation" to be its corner-stone. You are right: this progress and purpose must be "ministered to the whole body of the race" through those members of it who by their exceptional progress and triumphs first win the real crown and true purpose of life in "forefeeling," nourishing and sustaining the nobler souls which are soon to take our place in this ministry for the betterment and salvation of all here, now and hereafter, with even more than a Japan-like devotion and sacrifice.

Certainly the vital truth of the solidarity of the race has, as you admit, "largely died out of modern Christianity," and left it worse than useless; for it is just *that* which prevents this vital truth, you admit to be necessary, from being recognized and realized. Is it not then our first duty to get free from that old "body of death" from which the truth and life have died out?

After your No. 7, you give my creed in short, and though it might be stated better—yet, thanks. Certainly the law of correlation, or of "substance," as Prof. Haeckel calls it, makes the whole "creation" business impossible and unthinkable, unless as a myth. The rest of the theology you charge me with disbelieving, disappears under the same law—the bottom law of all science, and there is no need of details. I see no sense or use of inflicting our limitations, fancies and infirmities upon an idol, "God," nor upon the universe if called by that name. Let us remember Dean Mansel's maxim: "To think God to be as we can think him to be is the highest kind of blasphemy." To escape falsehood, then, let us drop that subject and think in and of the natural world, where knowledge and truth are possible.

You then tell me that the "distinction" between the natural and the supernatural is merely "artificial," and of our own making; and that things strange and unexpected to us are constantly happening. The answer is, that the same law of correlation defines and ends that "distinction." The natural is that which results from correlated and equivalent natural changes, sequent or concomitant. As that process is limitless in time and space, it is the All, the universe—all there is! It thus tells us that

the supernatural cannot and does not exist: See Ingersoll's last Address—that before the Free Religious Association at Boston, June 2, 1899, "Every event has parents; those which have not, are not—are our imaginations='the supernatural,'" and yet are accounted for naturally as such. Here are found all theological, metaphysical and transcendental notions—all "intuitions;" instincts, habits and longings of the "faiths" to which you refer.. They are our subjective states and changes; the correlates of our natural environments, life and heredity; and both "Homer" and "Joseph" were mistaken in supposing that our dreams, whether awake or asleep, were supernatural and begotten of the gods. So with all of those "strange and unexpected things;" they are found to be correlates or nothing, from the furthest star, our latest ghost, and fancy of revelation or intuition. Their true origin and home is found to be in the realm of protoplasm and the brain on our little planet, the earth. We know this because the law of economy is the corollary of the law of correlation, which says that nature can never repeat herself, nor do anything except in its *one way*. When that way is discovered, that is *the way*, and there can be no other. Life and consciousness correlate protoplasmic actions on the surface of our earth—whether that substance and action do or can occur elsewhere we have yet to learn. Does this hurt? It is falsehood and not Truth that brings the smart; we must ask of her the remedy.

You close "sorrowfully," for theology has made you fear that science may deprive me of our hope for the future. This threat, or bribe to pretend to believe, she [theology] uses because she does not appeal to the truth, and can no longer persecute. The only hope for the future; for us and our kin, and kind, is in the higher and better evolution of our race, of which we are or can be factors, and not in sky and other-world fancies, which came to an end with the old astronomy when the martyr Bruno said: "Cosum: non: esse"—the Heaven is not.

"The hopes that we both cherish for humanity" must and can only come through education, discipline and social efforts. They will indeed "accord" to *Humanity*—the real "Son of

Man," not a mystic "Savior" of gospel visions and *Merken*—the real power and headship of the peoples, gradually drawing and lifting all men unto the Earthly Paradise of a better life—on earth!

Thus much I thought to say; when to me and mine the painful event occurred (Nov. 17th last) which brought your last—your kind and appreciative letter of condolence. Your two points in it are: that personal conscious continuance is needful, first; to secure social patriotism and sacrifice, and second; consolation in cases of death and calamity.

That patriotism you find to be now illustrated in the case of Japan, to which you previously alluded. But let us see:—That people have taken our science and arts of war and peace very largely, but have utterly rejected Christianity and theology. They have the inspiration of a true republic and its life of, for and by the people, with each for all because all is for each. Their ancestral family-ism is of this world, and not celestial, nor the hereafter. Their country is here and now, and not a kingdom or mansion in the sky. The enthusiasm, courage and sacrifice of the people is that of their this-world humanity, and its continuity and evolution, as was the case with the heroes of the American and French revolutions.

"Why do you weep?" said Napoleon to Marshal Lannes when the concordat was announced. "For the thousands who gave their lives that this thing might never again be in France," replied the bravest of the brave. The very reverse of all this inspires the Russians. They are under the celestial life and hope of theology, with the czar and priesthood to make death an instant entrance into "heaven." They are all immortals—why are they not victorious? Why is not your theological sympathy with them?

As to the individual's consolation, I would not speak, but you make it needful. I was the youngest, and so the last of my family: father, mother, brothers, sister, child, and now wife, all have passed the "final relief." I closed their eyes, and if anyone could "wring from death a creed," as Byron said, it should be, I, and I have. It is the creed of my late

poor, dear, patient, suffering, blessed wife; and also of her surviving and duty-full children. To us, *science* is the *truth*, and includes all of the real, true and human "religion" there is or can be. Here and now is its eternity and heaven; and *here* we are to make and live the best we can—cheerfully, bravely and usefully for ourselves and all whom we can reach or influence. There is nothing for it, as Goethe taught, but to live as the flowers—healthily, soundly, nobly and happily, in the Whole, the True, the Good and the Beautiful, and to send forward the fruits and seed-work of life to a new generation still better and nobler.

This was symbolized by our wife, mother and saint, who wished her remains to be cremated, and to mingle with the elements as her life, love and works had done with her kin and kind, and all the human she knew. Your words of sympathy and kindness are indeed beautiful and sweet to us. But she wished us not to mourn with that "inordinate affection" that has no personal hope of continuance in *this* future and only a failure of life at its end.

Her ashes, work, influence and memory thus continue with us (without "separation") as a blessing and a power for good, which you and others may feel and enjoy with us as an inspiration towards the best and highest we each may know. And so I still remain

Your sincere and hopeful friend, T. B. WAKEMAN.

(Or, as on your Roll, *Thaddeus Burr Wakeman,*
Still answering, "Here!")

Go! Help the weak in sorrow's day,
Destroy the thought of morrow's care,
Raise those who fall upon the way,
Speak words of comfort to despair.
Then shall you bend to Reason's creed,
And stem the tide of woe and dearth,
And make of earth a heaven indeed,
And taste the heavenly things of earth.

—*Anonymous.*

WRITTEN FOR THE HUMANITARIAN REVIEW.

A BISHOP'S SERMON CRITICISED.

Comment on certain Passages of a Christmas Sermon
by Bishop Satterlee, Washington, D. C., as
Reported by the *Morning Post*.

BY MRS. M. M. TURNER.

"**I**N the hill-countries of Judea, there dwelt a band of devoted men. It was just south of Jerusalem; there shepherds, chosen men of God, built their temples and made their sacrifices. It was to these pure, devoted followers that God came to make himself manifest among men. There the Christ was born, like the first Adam before his sin, and conceived without original sin."

Bishop Satterlee finds authority for the above statement in Luke ii:8-14. "There were in the same country shepherds ... keeping watch over their flocks by night. And lo the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid."

It is rather natural that the Bishop should conclude that these shepherds were "chosen men of God," as it was to these "devoted followers that God came to make himself manifest among men." An angel told the shepherds to go to the city of David and find there a newborn babe in a manger, "a savior which is Christ the king"; "born," as the bishop says, "like Adam before his sin." Notwithstanding the bishop, there seems to be a difference between a baby who after nine months of gestation came to the birth and fed like any lamb, calf or colt, on food provided by nature, and a man manufactured by sublime majesty out of the "dust of the ground," and which dust must have had bad microbes in it, as the newly-made man at once, by lese majesty (as there was no sin in knowledge of good and evil), brought under the curse of the omnipotent

God the whole unborn human family, unless they believe in the immaculate conception story.

The Bible chronology gives 4004 years between Adam and Christ. Neither Matthew, Mark nor John say anything about the shepherds, or the glory of the Lord. Matt. ii:1-16, says, "There came wise men from the East to Jerusalem, saying, Where is he that was born king of the Jews? We have seen his star in the East," which they followed until they came "to the house" where lay the "king of the Jews." Not being told where this child was, "Herod sent forth and slew all the children that were in Bethlehem and all the coasts thereof from two years old and under"—a result of the immaculate conception.

Bishop Satterlee says "those who deny the immaculate conception take away the most exquisitely beautiful and comforting truth of the Bible." He evidently seems to believe in the fatherhood of the Holy Ghost, "the most comforting truth of the Bible," which he apparently depends upon for salvation—not his own moral and mental integrity of character.

The "angel of the Lord" that Luke speaks of was evidently visible and of human form, as it frightened the shepherds. Though evidently believing in angels, the bishop does not tell what has become of them. The most powerful telescopes, in searching the heavens, exploring the depths of space, encounter no angels. Yet they came down from, and went back to heaven. Did they speed through the trackless wastes to some undiscovered heaven? Do they now use the wireless and wingless impulses to affect the human mind? Is it in this way that theology learns to know how exquisitely beautiful, comforting and spiritual immaculate conception is?

To me this thought is so full of horror that I cannot and will not believe it. To curse the unborn human family for no fault of its own is cruel, vengeful and unjust. That for this an innocent God had to leave his throne on high, be born, suffer and be crucified to make man's peace with "an offended God" (himself), is unreasonable, immoral, and destructive of moral and mental strength and all thinking power. Did I be-

lieve the story as the bishop and other theologically-trained minds seem to do, the miraculous conception and the crucifixion would be most bitter and terrible. The old story which has shackled the human mind for so long is crumbling away in the pure light of science—"the one truth, the one universal language" which has dawned upon the earth.

As Oliver Wendell Holmes says: "Knowledge (it excites prejudice to say science) is rising as surely, as majestically and as irresistibly, as the ocean upon the land."

Washington, D. C., Jan. 6, 1905.

REV. HEBER NEWTON A SPIRITUALIST.

A SPECIAL dispatch to the Los Angeles *Daily Times* of Jan. 7, from New York, contains the following startling announcement of the public acknowledgment by the Rev. Dr. Heber Newton, the widely-known "great" preacher, and of late prominently connected with a New Thought organization movement, of his belief in spirit communications:

"Dr. Heber Newton, the eminent divine, has created a big sensation in the religious world by boldly declaring at a meeting of the American Institute for Scientific Research, his belief in Spiritualism. Dr. Newton, in the course of his address, said: The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has been revived strangely in our day. For the first time in the history of man, these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—belief in actual communication of the spirits of those whom we call 'dead' with the living. Religious faith is finding its true foundations in the recognition of man as a spiritual being; as a child of a waster Spiritual Being, the Lord of all life. One belief absolutely essential to ethics, immortality, is coming within the ken of scientific demonstration."

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.
Payable in Cash, P. O. or Exp. Money Order; personal checks
not acceptable. One copy, 10 cts., dime or stamps.

VOL. III. FEBRUARY, 1905. NO. 2.

EDITORIAL.

This is Whole Number 26. All subscription accounts are kept by this numbering.

Writers of Lessons for the H. S. S. Department should send their manuscripts to Eliza Mowry Bliven, Brooklyn, Conn.

It is only half of Freethought to freely think for yourself; the other half is to freely allow your opponent to do the same.

The violets, carnations, nasturtiums, etc., are still blooming in the REVIEW office garden, and the tomato vines in the kitchen garden are still green in these last days of January.

Study well Prof. Wakeman's "Science Is Religion," page 42. It is introductory to his able Lecture recently delivered before the Manhattan Liberal Club, New York, and which is to be printed in full in the REVIEW for March and April.

THE REVIEW is now regularly placed on file in the Los Angeles Free Public Library, in its proper alphabetical place in the magazine section of the reading room, with cover and label uniform with the others, by order of the board of directors.

Some people seem to be unable to distinguish between the logical combatting of error and assaulting the character and opinions of those who mistakenly err with offensive epithets, misrepresentation and unbecoming language.

—o—

One Liberal Freethinker has sent me \$10.00 to be used as payment for the REVIEW to be sent to worthy people who are unfortunately unable to pay for it themselves. This kind of a "donation" is always acceptable. I want a reader for every dollar sent to the REVIEW.

—o—

The Literary Guide, a Rationalistic review, published in London, Eng., in its September issue, said: "THE HUMANITARIAN REVIEW [for August], from Los Angeles, Cal., contains some sprightly articles, including the editor's answer to the question, 'Do you believe in God?'"

—o—

What did "the serpent" do in Eden? Taught the ignorant, naked barbarians to "know good from evil." What does the Christian missionary profess to do now? Precisely the same thing. The missionary, then, is "the serpent" "manifesting" himself in modern times! And "verily, verily I say unto you," the serpent still "tempts" chiefly "the woman," as of old!

—o—

The Agnostic Journal calls itself "an eclectic review," but it is really a first-rate Freethought weekly, edited by Saladin and published by W. Stewart & Co., 41 Farringdon st., E. C., London, England. It reaches this office regularly, and is as regularly welcomed and read through from alpha to omega. There is but one "Saladin," but he is a host within himself.

—o—

In an account of a recent annual meeting of the Woman's Social Science Club of Silverton, Oregon, *The Silverton*, the local paper, says: "While extolling the virtues of the woman's work, L. E. Rauch, Esq., paid a glowing tribute to the memory of Mrs. Emily L. Wakeman, founder of the W. S. S. Club of Silverton, also of a Club in New York City. The noble work she did during her stay here will ever perpetuate her memory in the hearts of those who labor for the advancement of mankind."

A GOSPEL OF BAD TIDINGS.

Will the heathen who have never had the gospel preached to them be doomed to everlasting torment? "Oh, no," says the Christian, "God, in the plenitude of his wisdom and compassion, will provide for their salvation just as he will for that of our infants who die before reaching the age of accountability." If the gospel be preached to them, is it not true that a very large majority of them will refuse to "believe," and so, according to your doctrine, be forever punished? "Well, yes; I presume so." Logically, then, does not the missionary carry to the heathen a gospel of damnation instead of salvation for millions who without the gospel would escape? "The ways of God are past finding out!" That is, your notion of his ways does not coincide with reason or common sense. If God is the manager of nature, natural laws are "his ways" and modern scientists are fast finding them out.

"VEGETARIANISM:"

A Lecture by C. W. G. Withee, of St. Paul, Minn., a new pamphlet of 31 elegant pages, a copy of which by the author's kindness has come to me. It is a clear and able statement of the objections to flesh food for human beings and arguments in favor of an exclusively vegetarian diet—that is, plant products, as fruits, nuts, grains, and nutrititious vegetables. Mr. Withee herein considers the question from the view-points of health, of economy, of humaneness, and of morals; and the argument from the moral stand-point is especially amplified and emphasized. The author gives those vegetarians who depend largely on the Bible argument a wholesome dose of the medicine of truth as follows: "Christian vegetarians will try to prove by the Bible that we ought not to kill and eat our friends of the other planes of being, but they have a rough road of it, for offerings of flesh were made apparently with the approval of those who had to do with the making of the Bible. To all such I would say, 'Give up the task, as it is absolutely impossible to become humane while we think more of the Bible than a mere history of the peoples of the age in which it was made.'

* * * It is impossible to make headway when such an incubus as an inspired Bible stands in the way. But vegetarianism has firmer ground than this upon which to stand." This booklet is a real humanitarian work, and I advise every reader of this to send for and read it. No price is announced, but address the author, No. 53 Summit ave., St. Paul, Minn.

"LIVING" AND "DEAD" MATTER.

Not only New-Thoughtists but some Freethinkers have fallen into the error of affirming that "all matter is alive" and that "there is no such thing as dead matter." These statements are based on the unscientific assumption that the word living is an exact synonym of active; and that the word dead is synonymous with inert. The words active and motion are general in applicability, and science now recognizes the fact that all matter is always active—in motion; that "there is no matter without motion and no motion without matter." But science classifies the actions of matter and designates each of these classes by a word of specific application, designating a particular, specific mode of motion or kind of action, as physical motion—of bodies of matter, heat, light, electricity, chemical action, vital action or life, and mental action or thought, emotion, etc. All motion is relative; that is, space being infinite, illimitable, matter cannot change position as to absolute position in space, but only relative to other matter in space. And the basis of unity of all modes of motion—monism, is the law of correlation—that all modes of motion are correlated, transmutable; so that when a form of action ceases the action does not cease—the mode or form is merely changed. Each form of action is dependent on corresponding forms, conditions and relationships of matter; and the form of activity we designate life is but that of a complex form of matter scientists call protoplasm, in certain restricted conditions and relations with other matter. Protoplasm so acting either to simply maintain its protoplasmic integrity or reproduce itself is *living* matter; protoplasmic matter that has so far lost its organic integrity that it is no longer active in maintaining or reproducing

itself, is *dead* matter; hence, all dead as well as all living matter is *protoplasmic* in form. Matter not protoplasmic in form is neither living nor dead; and even the elements of dead matter cease to be "dead" the moment their protoplasmic relationship is dissolved, whether they exist as simple carbon, hydrogen, oxygen, nitrogen, etc., or enter into new combinations. A dry log is a "dead" tree; burn it, and it is no longer a dead tree, and the divorced elements of the one-time living and later dead tree, are now neither dead nor living, but inorganic in forms much less complex than protoplasm. So of an animal or a human body. Yet, by using the word dead in a somewhat different sense we rightly say of one whose body has been cremated, for instance, that "he is dead." In this case we speak of his body as having ceased to live.

IS THIS YOUR GOD?

Dr. Lyman Abbot, certain Deists and the Unitarians, believe in the "Immanent God;" that is, that God is to the universe what they conceive the soul to be to the human body, as concisely expressed by Alexander Pope in this couplet :

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

Let us examine this analogy when carried out somewhat as to its elements. To illustrate: Suppose the universe to be in the form of a man, having a soul which we call God. This body being the universe, of course there is absolutely nothing outside of it—no food to eat, no water to drink, no air to breathe; so the body must be dead or the analogy is impossible. There is no external object to see, not even light to make the body itself visible; hence the universal soul, God, can see nothing—in effect is blind; not a sound can reach his ears—he is deaf. His body occupies all space, therefore he is absolutely motionless. All living creatures, including man, are embraced within this universal body like microbes in a human body, but infinitely smaller in proportion, and hence, analogically, God must be absolutely unconscious of the very existence of humanity! As God, by this ideal, as to his body is ALL there is of nature, and

as to his soul is infinite, he has none of his kind with whom to associate, to love him and be loved by him, no friends; and as reason and consciousness are dependent upon perceptions of that which is not the ego—the self, there being nothing to perceive this immanent God cannot reason and is unconscious! O, no; the personification may do in poetry, when so understood, and poetic license may justify calling it "God," but in science there is no such thing as an anthropomorphous universe, but one of innumerable material parts always in correlative activity under invariable, immutable law, and its only matter-of-fact name is NATURE!

MRS. EMILY L. WAKEMAN.

In the *N. Y. Tribune* of Nov. 19, 1904, appeared the following obituary:

Mrs. Emily Ludlam Wakeman, wife of Thaddeus Burr Wakeman, and daughter of Elbert Ludlam, died at Myanus, Conn., on Nov. 17, after a long illness. Mrs. Wakeman was born at Oyster Bay, Long Island, on Aug. 27, 1839. She was one of the early members of Sorosis, and one of the founders of the Society for Political Study, of which she was president for several years. She spent three years recently in Oregon, where she founded the first woman's club in the town of Silverton. During her life she was an advocate of woman suffrage. She leaves a husband and three children, Clara Wakeman, Elbert Wakeman, and Emily Wakeman Hartley. The funeral will be held today at 2 p. m., at her late residence.

HUMANENESS TAUGHT.

A somewhat exceptional but highly commendable feature of the public schools of Los Angeles is the teaching of kindness to animals. The *Times* of Jan. 15th says: "The stir over humane work and the objects of the Society for the Prevention of Cruelty to Animals has drawn attention to the fact that the public schools of Los Angeles have long been engaged in creating this sentiment among the school children and fostering it in every possible manner." In a report of the superintendent of the city schools for 1902, that officer says: "As the main object of the public schools is to make good citizens, and as

humane education contributes to this end, the committee on course of study and the superintendent recommended granting permission for formation of bands of mercy, and extending humane education in the schools. This recommendation was adopted on Feb. 5, 1900." Such bands were formed, and humanness has ever since been inculcated in connection with the nature studies from the kindergarten to the high school.

WHAT OF RUSSIA?

Russia is a Christian nation. The czar of the empire is at the same time the pope of the Greek church—a religio-political autocrat; and the people of Russia are very largely Christians. Do those Americans who declare the United States is a Christian nation think it is to our credit to be classed with a country that is capable of making such a demonstration as Russia has just made to the world of the fruits of Christian rule and tyranny of emphatically Christian rulers? Behold the miserable children of the "Little Father" are murdered by his command for so little a thing as appearing before his door to ask him to listen to their prayer for mercy! But a short time ago this same czar proposed to the nations that they all disarm! Behold now his arms slaying the Japanese who dare to defend the integrity of their country, and the people of his own country who venture to ask that he listen to their appeals for justice in their relations with their employers and with the government. In view of these events, is it probable that the czar was sincere in those peace propositions? Suppose the powers should have accepted his proposal of disarming, what would have been his position now in these two affairs? But the czar as well as his subject believes he rules by divine right, and so his laws are the decrees of God and his acts divinely ordained and sanctioned; hence he has no sympathy for the people's desire for even a very limited representation in the government, and the people are so paralyzed by the same superstition that they can do nothing; and the small minority who have in a measure freed themselves from this theological nightmare are so few in numbers, poor in purse and lacking in organized

effort that they are impotent. The autocracy will not yet be overthrown; God is on the czar's side—the god of superstition, of the sword, and of the machine gun.

The Dresden edition of Robert G. Ingersoll's works were placed in the circulating department of the Los Angeles Public Library Jan. 14, 1905. The work was accepted by the board of directors on an offer made by local admirers of Ingersoll's writings, and the following practical Liberal Freethinkers each contributed \$1.00 toward the purchase of the work: Reuben Roessler, S. A. Smythe, Adelmo Schroeder, Albert Fosgate, Walter Collins, J. C. Fleming, F. Sutherland, William Plotts, C. C. DeRadio, C. Schlegal. This is an important achievement, and these works, with Haeckel's "Riddle," Conway's "Life of Paine," and quite a number of other standard Rationalistic works already in the Library, together with the REVIEW regularly in the reading room (contributed by the editor), gives Liberal literature a very creditable representation in that institution—the greatest educational institution in Los Angeles.

It is with pleasure I note the enlargement of the monthly organ of the American Press Writers' Association, the *Boston Press Writer*. Bro. Lewis, the editor, has labored under difficulties in establishing and maintaining the paper even while it was but a four-column folio, but the doubling of its size will increase his labor and expenses, and this should be borne in mind by its friends. See advertisement on second cover page of this magazine.

At the annual election of the Los Angeles Liberal Club, the following officers were chosen for the year 1905: Walter Collins, president; Prof. M. A. Morey and Mrs. E. P. Freemott, vice-presidents; Frank Sutherland, secretary; J. C. Fleming, treasurer. Executive Committee: H. C. Jacobs, Mrs. J. C. Fleming, and the president, secretary and treasurer. Meetings are held at 7:45 o'clock Sunday evenings in Burbank Hall.

On page 42, 5th line from bottom, read *Vermachtniss*, there being misspelled by the inadvertant substitution of *n* for *m*.

COMMUNICATIONS.

Edgar, Neb., Jan. 10, 1905.

EDITOR REVIEW: I know a good thing when I see it, and the REVIEW is altogether too good a thing to refuse on the terms you offer. It is certainly a high-class educational journal, and its large circulation is greatly to be desired. Were I able, I should not only take it myself, but would send copies of it to others. ... Truly yours, T. E. CASTERLINE, M. D,

McConnellsburg, O., Dec. 16, 1904.

EDITOR REVIEW: I received sample copy of your very interesting magazine and desire to secure it regularly. Enclosed I send \$2.00 for which please send me the REVIEW during 1905, and also send me your pamphlets as herein marked, and back numbers of your magazine for the balance, 25c.

We have quite a colony of Freethinkers here, and I will endeavor to get some of them to subscribe for your paper. In our Scientific Association we have been discussing psychic phenomena for a month. We also had a society here of eight persons that got some very good results—rappings, etc.; nothing startling, however. Yours truly, STANBERRY ALDERMAN.

[Mr. Alderman is the secretary of the Morgan County Scientific Association, and I hope that if his association discovers anything of scientific value relating to psychic phenomena he will concisely report the same to the REVIEW.—ED.]

Wauseon, Ohio.

EDITOR REVIEW: Russia's appeal to the nations that the Japan-Russian war is a conflict between paganism and Christianity is a falsehood of large proportions. Japan is rated a Buddhist nation, and in the seventh century before Christ Buddha taught the following: Not to destroy life; not to obtain another's property by unjust means; not to indulge the passions so as to invade the legal or natural rights of others; not to tell

lies; not to partake of intoxicants. Buddha taught: "Those who do me wrong, or regard me as being or doing wrong, I return to them the protection of my ungrudging love. The fragrance of good deeds always redounding to me, the harm of the slanderer's words returning to him." Buddha declared he would not accept personal salvation, but would teach and labor until every child of earth should enter heaven before himself. As the disciples of Buddha never persecuted, and the wreckage and ruin of strong drink has not cursed the followers of Buddha, it is evident that it is the foremost faith of the world, as it covers the ground of other faiths as fully as any of the others. The "orthodox," or traditionalists, make belief an important requisite in their creed, but the divine dictum, "He that doeth righteousness is righteous even as He is righteous" nullifies their contention. The declaration of a great prophet, "Justice, only justice, shalt thou pursue that thou mayest live" is as obligatory today as when uttered nearly three thousand years ago.

Very truly yours,

J. H. SHERWOOD.

Philadelphia, Pa., Jan. 14, 1905.

EDITOR REVIEW: The anniversary of Paine's birthday being January 29th, I suppose your February number will contain matter pertaining to him, and so I send you a half-tone plate for use in that number. It is a portrait of Capt. Loyd, aged 85, standing by the Paine chair. He has faithfully guarded the monument at New Rochelle, N. Y., for half a century, and I have no doubt many of your readers will be pleased to see his portrait. The monument will be moved from the grave of Paine to the center of North street and Paine avenue, which will be widened to give ample space for it. This work was begun in December last.

□ An English writer contemporaneous with Paine thus describes his personal appearance:

The lofty brow, the prominent nose, the large and lustrous eyes—which were singularly piercing—bespoke intelligence; while his strong athletic figure seemed to indicate a man who could act as well as think. His neat attire—the snuff-colored coat, the drab breeches, the velvet vest, the silver shoe-buckles,

the side-curls and powdered hair—must have gone far to make his presence prepossessing. Easy and gracious in his manners, though among strangers rather taciturn, he was a charming companion in the circle of his friends, a brilliant talker, who delighted in paradox and argument.

A SERMONETTE.

"A new command I give unto you." Read the *Age of Reason* and you will find these words: "To do good is my religion." Any religion that requires the doing of good works as the first command can but meet with the approval of all rational beings. You will observe that there is nothing said about the reward you will receive in this new religion; nothing about belief or damnation; that belongs to the older religions. The objections made to a Bible religion by Paine are now being adopted by the college professors who are the successors of those who abused him a century ago. But those of the old faith will ask, "What reward will be given to good works?" I answer, a clear conscience, which is above rubies, and a virtuous act carries with it its own reward.

Do you sympathize with suffering? Do you remember the many laughs at the absurdities of the Bible stories? Then think of the case of Bro. Watson Heston (see p. 765 of REVIEW for December) whose comic illustrations so many of you have enjoyed, and put into practice the religion taught by Thomas Paine.

JAMES B. ELLIOTT, Sec. *Paine Mem. Ass'n.*

Great Bend, Kan., Dec. 14, 1904.

EDITOR REVIEW: In answer to remarks in the October issue of your magazine by Mr. Jamieson, I will say: The discovery by me that all gods, devils and holy ghosts are fabulous beings, that heaven and hell are myths and the resurrection of the dead is a delusion was a genuine discovery since he admits "there is nothing to be taught about them, and gives as a reason that "nobody knows anything about them as things existent or nonexistent," and that "they should be simply ignored." Since I made the discovery I have learned that a few others have made similar discoveries, but as they had no so-

society, teachers, text-books or catechisms, and made no effort to teach what they knew, it was left for each individual to make the discovery if he ever knew it. Mr. Jamieson had not heard before of the discovery or he would not have said that no one knows if they exist or not. Now that discovery is definitely made, and it is of such vast and far-reaching importance to our race that it must be taught as a special branch of knowledge by an organized society in a systematized method and not be left to be discovered by chance or a combination of circumstances that may not happen to one in a billion who is able to recognize its meaning. So far I have been able to find 68 who have learned these truths, who, recognizing their great importance, are uniting under the name "Church of Humanity" for the purpose of teaching them to others.

It is a crime against progress, civilization and posterity, of the first magnitude to know these great truths and refuse to do all in one's power to promulgate them. Millions of clergymen and other idolatrous teachers are working with the frenzy of despair to save a world from the wrath of an imaginary God for lack of this knowledge. Millions of mothers and fathers are weeping and praying to an imaginary, wicked God, to have mercy on their loved ones and not throw them into an imaginary hell, for lack of this knowledge

W. H. KERR.

COMMENT.—This letter was much longer, but other matter being in the interest of Mr. Kerr's "church," and fully set forth in its organ, the *Christian Educator &c.*, I cut it out as not relevant, and instead suggest that anyone interested send for a sample copy of that paper. Mr. Kerr starts out in his letter professedly to criticise remarks by Mr. Jamieson, but what he refers to and quotes is what Mr. Jamieson quoted (with proper credit) from an editorial in the *Review*; hence I offer a word in rejoinder, or rather explanation. When I say that nothing is known about God or the gods, I mean that no one *knows* that he or they do or do not exist as entities, and that if they exist no human being *knows* anything about their character, modes of existence, relationship to man, etc. Such being the case,

we should ignore them—go right along doing the best we can without depending upon them for help. But this is not saying that no one knows anything about various god-ideals. A living being on some plane of existence somewhere in the universe may exist, for aught we know, who is as much superior to a man as a man is superior to a jellyfish; and could we discover such a being or race of beings, we might call him "God" or such a race "the gods." But of the subjective gods, we *do* know something. They exist only as pictures in the human mind. Some of us know something about gods which were mere poetical personifications of natural phenomena, the sky, the sun, moon, stars and constellations, the year and the seasons, light and darkness, and the so-called powers of nature, including that of sexual reproduction. Some of us think we know with certainty that Elohim (God) and Jahveh (Jehovah or the LORD), and Jesus Christ were such personifications just as were Amen Ra, Osiris and Horus, and Zeus and Jupiter. But few, if any of us, believe that the mythical character of the Bible God was "discovered" by W. H. Kerr of Kansas, or that he is more competent to "teach a knowledge of God" as a myth than the scores of learned men who have written very many books upon the subject in the past 2000 years. Why, a large Christian sect sprung up more than 1500 years ago that not only advocated the doctrine that Christ was only an ideal, but many of them fought, bled, died in battle in defense of that doctrine! Mr. Kerr doubtless means well, but he repels those who are well-read on this question by his presumptive claim, so emphatically and repeatedly made, of "*my discovery*." It is astonishing that one who has read the writings of Rationalistic authors should claim that *he* is the "discoverer" that the God of Christianity is of mythical origin, and that there is no bodily resurrection—which many Christians, even, have "discovered;" but, if such a negative discovery be admitted, it is, also, a foundation entirely too narrow upon which to organize Freethinkers or build a "Church of Humanity." But I have not the least objection to anyone joining Mr. Kerr's church and "graduating in the knowledge of God," if he wishes to do so. Neither can I conscientiously advise any to do so.—EDITOR.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW
BY ELIZA MOWRY BLIVEN.

TOBACCO.

NOT FIT TO BE KISSED.

[SELECTED.]

“WHAT ails papa’s mouf?” said a sweet little girl,
 Her bright laugh revealing her teeth white as pearl;
 “I love him, and kiss him, and sit on his knee,
 But the kisses don’t smell good when he kisses me!”
 “But, mama.”—her eyes opened wide as she spoke—
 “Do you like nasty kisses of ‘bacco and smoke?
 They might do for boys, but for ladies and girls
 I don’t think them nice,” as she tossed her bright curls.
 “Don’t nobody’s papa have moufs nice and clean?
 With kisses like yours, mama?—that’s what I mean.
 I want to kiss papa, I love him so well;
 But kisses don’t taste good that have such a smell!”
 Yes, yes, little darling; your wisdom has seen
 That kisses for daughters and wives should be clean,
 For kisses lose something of nectar and bliss
 From mouths that are stained and unfit for a kiss.

LESSON XX.—FOR LITTLE ONES.

Little Ned played smoke. His mother thought it cute, and called him her little man. Ned thought, “I’ll smoke real cigars sometime.” Bad boys gave him cigarettes, saying, “Learn to be a man.” It made him sick at first, but he kept trying—then smoked every day. It spoiled his taste; candy, fruits, bread, tasted like chips. His face became pimply; soon he could not learn his lessons well, hated school, went with bad boys, and into saloons, grew bad, and good girls and boys disliked him.

When little Frank played smoke, his mother said: “O, don’t play that! Bad boys and bad men smoke.” Frank answered,

"Uncle John smokes; he isn't bad." "Yes, some good men do smoke, but the brightest, smartest, cleanest, healthiest, best men do not." She named several such men. "If I smoked, what a dirty mother I would be!" She told him what hurt tobacco does, and read a little poem against tobacco, and told him she hoped her boy would grow up to be a good man, strong, healthy and smart to work. Then Frank said: "Yes, mother, that's the kind of man I mean to be, and I must begin right. I'll never use filthy tobacco—nor liquor, nor play bad boy."

LESSON XXI.—FOR GIRLS AND BOYS.

Girls, learn physiology, and all about the effects of using tobacco, to save your brothers, boy friends and your own children from using this poison and becoming stupid, sickly, or drunken, and save yourselves and other girls from becoming drunkard's wives. Boys, let tobacco alone, that you may become bright scholars, active on the play-ground, and strong, healthy, clear-headed, capable men that everybody will respect. You say, "nine-tenths of the men use it; many a hard-working man has used tobacco since boyhood and lived past eighty; can it be so very harmful?"

High schools and colleges prove that tobacco users are dull scholars. Investigations in jails, reformatories, poor-houses, insane asylums and hospitals, prove most cases of drunkenness, and many of disease, begin with the use of tobacco. Tobacco contains from one to nine per cent of nicotine, one of the most deadly of poisons. Men smoke or spit out most of it, but there is enough of it absorbed to *benumb* the nerve centers, and this *weakens the heart-beats*, causing poor circulation and poor blood; less blood reaches the brain, making dull scholars, and causing the soothing, sleepy, pain-free feeling that smokers enjoy.

LESSON XXII.—FOR GROWN FOLKS.

A healthy man, working outdoors, can take a little poison every day and escape disease, because his strong organs rapidly throw it out through lungs, skin and kidneys. But his children inherit appetite for tobacco and intoxicants, and weaker

nerves and duller brains. Boys, weak or diseased men, and those of sedentary habits, cannot eliminate tobacco so thoroughly. The weaker organs gradually become helpless, clogged and diseased, producing sore throat, heart palpitation, dispesia, hob-nailed liver, cancer, consumption, paralysis, or insanity, or loss of taste, sight, hearing or memory.

All tobacco-users' enjoyment is transient, nerve-numbed, sleepy comfort. Afterwards comes reaction, irritable, uneasy, dry throat, hankering for more tobacco or for liquor; more tobacco to benumb those feelings, or liquor to stimulate circulation. As neither contains any nourishment whatever, their effects weaken the organs; gradual decay renders recovery impossible. Thus man becomes enslaved for life to the tobacco and the liquor appetite.

Is tobacco a luxury? or a disease-producing, conscience-dulling, drunkard-making, poverty-producing, filthy tyrant?

To Discuss, Search Out Ways and Do.

For tobacco \$3,000,000,000 are spent each year. If all lands for raising tobacco were divided into homesteads; all money spent for tobacco were used to build homes, all time wasted in using tobacco were employed in improving homes, all laborers could have home comforts, clear heads, health and prosperity, and much less drunkenness, poverty and crime.

Women should investigate tobacco's doings; then with pen and tongue rend the nation's chains, by abolishing the disease-producing, demoralizing home-tyrants.

A PRIZE OFFER.

To the first woman or girl in each State who starts a Humanitarian Sunday School, and reports to me every three months the attendance, how the school is conducted and what they do at the school, I will send *free* for one year ten copies of the H. S. S. Leaflets each month. ELIZA MOWRY BLIVEN.

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship. Send 10 cents for 25 copies and distribute them; or subscribe \$1. for 25 copies of a new Leaflet each month for a year; i. e., 300 for \$1. Order direct from the "Review" office, 852 E. Lee st., Los Angeles, Cal. For less than 25, send to Eliza Mowry Bliven, Brooklyn, Conn. "*Lend a hand!*" "*Do it Now!*"

Jos. Bunata, of Chicago, some time ago sent \$3.00 for the H. S. S. Leaflets for use in the Bohemian Sunday schools of that city. He writes that they have about twenty of these schools started, the object being to furnish a substitute for the religious Sunday schools wherein their children would be taught reading and writing in the Bohemian language and good morals, etc., but no theological dogmas. I sent them about a thousand of the Leaflets, assorted from No. 1 to No. 7, inclusive. The children will use them in making translations, etc. This is a good example, and I hope others will follow it.

This number is printed too early to give report of the Paine memorial meetings in this city.

PUBLISHER'S NOTICES.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

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Buddhism or Christianity, Which? Withee 20

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*Modern Science Methods Applied to the
Study of Mind, Ethics and Religion.*

SINGLETON WATERS DAVIS, EDITOR.

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ISSUED MONTHLY AT

LOS ANGELES, CAL.

SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.,
May 27, 1904, under the Act of Congress of March 3, 1879.

OF THE
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Back numbers of the REVIEW for 1903-4 may be had for 6c. each, 10c. for two, or 50c. a dozen, assorted. But No. 1 is out of print, and some other numbers nearly so.

Persons living in Los Angeles or vicinity who wish to become subscribers, or those wishing to renew, should, if not convenient to call at the office, send payment by postal money order, as I am all the time too busy to call to solicit or collect.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

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THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

VOL. III.

MARCH, 1905.

NO. 3.

WRITTEN FOR THE HUMANITARIAN REVIEW.

THE TRANSFIGURATION OF GOD.

BY DANIEL K. TENNEY.

THE Liberal Christian churches, notably the Unitarian, have long since reached the conclusion that the Gods of the Bible (both Father and Son) are simply creatures of barbarian fancy. Yet we continually hear the clergy of those churches talking about God, telling what he likes and dislikes, and praying to him just as orthodox Christians do—just as if they expected his special intervention in human affairs. To my mind, there is nothing more offensive. In a recent discourse, one of them remarked: "After all the investigations of science, to say 'God made the world' is the simplest, most natural, and most satisfactory account we can give of its origin and nature."

In his view, life represents the omnipresence of God, force his omnipotence, and the wisdom which seems to prevail throughout the universe, his omniscience; and he asks: "How can God produce a world whose supreme need is morality unless he had a moral purpose?" "God designs, plans, acts, thinks, feels and loves. What more do we want in our conception of personality?"

Having been for many years a lawyer, accustomed to advising the way out of complications and difficult

ties, and perceiving the hard luck which the Liberal churches have in acquiring and holding their congregations and making themselves felt in the world, I ask leave to extend to them some friendly counsel. Education of the masses will, before long, demand that truth be substituted in the pulpit for delusion.

When, anywhere in christendom, a person speaks or writes of God, he is commonly understood to refer to the God of the Old Testament, Jehovah; that personal, individual divinity who is said to have constructed the universe, and whose character of love, wrath, jealousy, and a myriad other good and bad qualities, is so vividly set forth in the ancient pages. That personage, be he good, bad or indifferent, is the only one who craves our worship, our adoration and our prayers. The Liberal churches reject that God altogether; they will have none of him. In that I joyfully join them. By doing so they necessarily reject also the stories of his deeds, and the infinity of nonsense specially pertaining to him in our sacred books, thus leaving in them little of importance save a fund of impractical instruction and some highly rhapsodical poetry. But still it is insisted that behind all things known there is the immanent energy of the universe, which is in fact the true God, because there clearly appears an intelligence pervading that energy in its control of universal affairs.

That intelligence is manifest in natural law, that there is design in nature, is very plain. To call this God, however, is misleading to common minds, descended of so many centuries, during which (and in our own time as well) that word has possessed a totally different meaning. Liberal minds concede that the biblical God is no other than a creature of crude imagination. In short, that he is an impossibility. Why should not the name die also? Its former significance renders it wholly inapt to modern conceptions of divinity. It seems to me not just right to say "God made the world," for he did not. Everything pertaining to the universe is concurrently eternal. The truth is that the eternal and unchangeable laws of nature are themselves the embodiment and standard of intelligence.

They are the all in all. To the extent that they have become discernible to us, the intelligence of all things is measured and determined by them in our minds. There appears no indication of personality, either in their origin or in their execution. Nothing of the kind is thinkable. There is no need of such thought. That the evolutionary trend in human affairs seems to be toward a higher morality affords no indication that a specific divinity holds the reins. That tendency is a concomitant of the general scheme, "God designs, plans, acts, thinks, feels and loves," and has "produced a world whose supreme need is morality, and whose natural development is toward morality," said the preacher, and then he asks, "What more do we want in our conceptions of personality?"

Now, it is probable that mankind are increasing in their morality, but the improvement is wonderfully slow. If this new universal God, said to be revealed in science, "designs, plans, acts, thinks, feels and loves," why does he not hurry up the moralizing process? Manifestly, because he does not "design, act, plan, think, feel and love." For if he does any of these things, it is himself that is responsible for the prevalent immorality and slow improvement of mankind, and not ourselves. But it is said that God acts only through immutable laws. This does not help the matter, for thus it appears that law is supreme, and not the personality who is supposed to be its author. His creature, the law, is thus greater than its creator.

To predicate in nature a pre-eminent God, bound hand and foot by, and therefore subservient to, his own laws, seems supremely ridiculous. Why speculate on such a thing? We are not in need of a personal God unless he can do each one of us some specific service, as they used to say Jehovah, if devoutly solicited, could and would do. Experience shows that no power not ourselves can do that. The "wisdom and purpose which lie behind all phenomena" are handicapped to help us. The phenomena seem to have got beyond control of the "wisdom and purpose" which inaugurated them. But if, by acquaintance with nature's laws, and veneration for them, we

can uplift ourselves to become more in harmony with them, then indeed may our inmost desires and our hearts' needs be in a measure alleviated.

As commonly indulged in, prayer is the veriest nonsense, and known to be such. Liberal churches ought to say so and have done with it. Pious meditation, humiliation and high resolve would in no way be disturbed. If the contemplation of truth, to the extent that we know it, has no saving or improving tendency, then surely nature uncontrolled must take its course. Delusion should no longer be cherished. It is neither honest nor useful to longer advocate it. Has not weird and strange fantasy reigned quite long enough? But there is scarcely a Liberal clergyman in the world who dares to tell his congregation of the truth.

We know that universal law exists, and that it is unalterable. Should it command our religious awe and reverence less because we do not know its origin? Do we not know, in fact, that it is eternal and had no origin? Why suspect that, may be, there was a remote period when this law had no existance, but that some personal and pre-existing divinity enacted it, and that to him and not to the law, our reverence is due? This is going much too far into the realm of the unknown. Nor is there any point gained by it, save perhaps a sort of deference to ancient error, and to the senseless imaginings of some of our neighbors. It exhibits a weakness where strength only should appear. It seems to me that "Nature" and not "God" is the word to use in dealing with those powers which lie behind all phenomena. It is the wonderful developments of nature which inspire the true religious rapture of the soul. They are real, perceptible to reason, not inconsistent with logic, devoid of all superstition. It is nature, about which we have some knowledge, and hope to know more, that should inspire our reverence and excite our religious emotions, and not theology, about which we are supremely ignorant. If the word theology means God-wisdom, as I suppose it does, it should be eliminated from our language; for no such knowledge exists.

In discarding Jehovah, must we evolve a new god more

suitable to our times, as has been the custom in the past? If a doctor removes a cancer, must he put something else in its place? Is there not sufficient certainty as well as mystery revealed in nature, by science, to inspire the loftiest thought and pulpit utterance? Are not the inevitable penalties of bad deeds, prescribed by natural law, and the reward of good ones, an ample and much better foundation for moral instruction? Is it not plain, if the soul be immortal, that the influence of earthly conduct will be felt beyond the grave? If I were in the pulpit, I could make this idea an incentive to good behavior, it seems to me, infinitely more effective than the fear of all the brimstone fires that were ever foreboded. One is common sense, easily discernible. The other, in these latter days, is idle vaporizing. The scare has largely passed out of it; and something better, and more plausible and certain is needed to arouse the consciences of men. The golden streets of the New Jerusalem are alike delusive and ineffectual.

The Liberal churches have gone a long distance in the right direction, for which they are entitled to all praise and commendation. But still, they all the time talk about God in the ancient sense, tell us what is pleasing to him and what is not, what he has done and will do, and send forth to him their prayers, just as if he were the same old Jehovah who has been ineffectually praised and prayed to these thousands of years. If this ancient Jehovah exists in any form, no objection appears to a continuous worship of him in the old-fashioned way. If he does not exist, as all Liberal people admit, why try to evolve out of our imagination and erect a new God, of special prayer-answering and praise-loving functions, when we have the Great Universe before us to inspire our thought and adoration, and which we know neither glories in our praise nor regards our invocations?

Conduct is all that counts in this world. Why cannot our Liberal friends say so without circumlocution? They would have a hundred followers where they now have one. Half truths have never won a worthy battle and never will. They are scarcely more attractive to the true Liberal thinker, than

to minds still clinging to the ancient dogmas. The whole truth, plainly told, is the need of the times. The Liberal clergy are about the only clergymen from whom we have a right to expect it. Thousands now standing aloof from their churches would be glad to join in a crusade for truth and cheerfully fill the pews and pay the expenses. Eighty per cent of the people of this country do not attend any church, so the statistics show. Why? Simply because they are tired of theological nonsense. They refuse to listen to tautological talk about a God of love by men who know no more about it than they do themselves, and fail to discover any feature of love in that imminent power, whatever it is, which has brought into existence a race one quarter of which dies in childhood, whose generations survive only about thirty years, and most of whom are surrounded by trials, tribulations and anguish from cradle to grave.

Give nature a chance, for that is all we have to wrestle with. Relegate all the gods to the museum of ancient curiosities.

Madison, Wis., Jan. 25, 1905.

Brother and sister Freethinkers, if you are not of all men, and women, most miserable, you surely ought to be; for you live solely to benefit this howling wilderness instead of laying up for yourselves treasure in heaven; and you fear death only because of love's last farewell by the bedside, not because of the shadow of Satan's wings over other worlds. If you are true to your "religion," mere *destructive* criticism of the gods and their books does not satisfy you. Negation is not enough. You must *do* something—do some good—you must realize that Now is the time.—*Edward Cooling in Agnostic Journal.*

A JEWISH CRITICISM.—The text of the Bible has been corrupted. Moses did not write the Pentateuch, and Isaiah did not write all of the prophecy that goes by his name. The miracles are mere fables. God never descended to Sinai, and Moses never ascended it. The Bible did not produce religion, but religion produced the Bible.—*Rabbi Emil G. Hirsch.*

WRITTEN FOR THE HUMANITARIAN REVIEW.

CHRISTMAS SERMONS CRITICISED

Passages of Christmas Sermons, as Reported
by the Washington *Post*, with Comments.

BY MRS. M. M. TURNER.

THE Rev. Dr. R. H. McKim, Christmas, 1904, claims that after 4004 years, "In the birth of Christ God saw fit to reveal himself to humanity that he might reconcile it to himself." This revelation to humanity (which he is said to have created) consisted in the Holy Ghost fathering with a maid a child, whose life as reported by the New Testament is full of contradictions, misleading statements and false claims, which the clergy have fastened upon the unreasoning, superstitious people.

After three years, though reported to have healed multitudes of all manner of diseases, he was disowned by his own family. "The chief priests and elders persuaded the multitude that they should destroy Christ." He was called a "deceiver," and was not believed by his disciples, though he told them often that he must go to Jerusalem and be killed, "and the third day he shall be raised again." Theology says he was crucified and rose again; however, when his disciples were told that he had risen, they "believed not;" "their words seemed to them as idle tales, and they believed them not; for as yet they knew not the scriptures, that he should rise again."

It has been over 1000 years since the above supposed events and Dr. McKim is asking, "Why not let Christ and the Father come into our lives today?" The question is, Why do not these omnipotent individuals or spirits *come in?* Through all history the human mind has been striving for the better. Some activity on the part of those omnipotent creators and judges might purify and organize life, which the clergy seem im-

tent to do, though using the weapons of God and the devil, heaven and hell!

The Rev. R. M. Moore (Methodist) said: "It seems often that Christ has not come because he has not come to us! It is the same old world to many—sin-cursed, suffering, sorrow-laden and full of despair." And that notwithstanding the composite Babe, Father, Son and Holy Ghost, so far as we can see, contained in the human infant. So, God has no place in this case.

Rev. R. Fishburn (Congregationalist) calls on Christ in this way: "Oh, Christ, grant that no one of us may go back from this visit to the babe of Bethlehem without the assurance that he has saved us from our sins."

Poor, innocent babe! It makes one sad to think that "before creation began," as the bishop of old said, "the sacrifice of Christ as an atonement was the thought of God;" whom Rev. Fishburn calls upon, though more than a thousand years have flown past, to assure the sinners that they have been saved! Every sinner who can believe that the crucifixion of the Son of God was a "full and sufficient sacrifice for the sins of the whole world" must rejoice that somebody else was punished for his sins, and that he will be saved!

Washington, D. C.

Why vex ourselves with wearing care?
Why shun the grave for aching head

So cool and low?

Have we found life so passing fair,
So grand to be, so sweet that we
Should dread to go?

Some other hand the task can take,
If so it seemeth best, the task

By us begun;

No work for which we need to wake
In joy or grief, for life is brief
Beneath the sun.

—Louisa Chanler Moulton.

[From Ms. prepared expressly for THE REVIEW by the Lecturer.]

SCIENCE IS RELIGION: THE MONISTIC RELIGION.

A Lecture before the Manhattan Liberal Club of New York, on his 70th Birthday, Dec. 23, 304 Era of Science and Man (C. E. 1904), as "The Conclusion of the Present Year on The Important Matters."

BY THADDEUS BURR WAKEMAN.

(Professor of Law, Sociology and Applied Science in L. U. O.)

NOTE—For the Basis of and Introduction to this Lecture see "The Theses" of Prof. Haeckel in the December number, and the Diagram "Five-Story Mansion" in the February number, of THE HUMANITARIAN REVIEW.

MR. PRESIDENT, LADIES AND GENTLEMEN: It is the happy instinct of a great man to do the right thing at the right time and in the right way. Prof. Ernst Haeckel, of Jena, Germany, is thus instinctively great, among the great men of our day and generation. He is one of the best known and esteemed of living scientists, and stands easily at the head of the science of biology and cognate sciences, of which he is the world-renowned professor and author at the University of Jena. There he has continued and realized the scientific impulses and prophecy which Goethe implanted in that university by a triumphant vindication of the modern-evolution biology of Charles Darwin and his compeers, of whom he himself stands in the first rank as a discoverer, explorer and teacher.

The result of his noble scientific career is that he is a broad-minded, large-hearted Liberal; that is, one who is emancipated from all of the old religions of dogmas, creeds and churches. He is as thoroughly convinced as of his own existence, that the

natural, scientific or *monistic* solution of the world and of man is the only one true and good; and, therefore, that the sooner it becomes the foundation and guide of human life and co-operation, individual and collective (i. e., a religion), the better will it be for every member of the human family. In short, to him science disproves and so abolishes the old dualism of divine and human, supernatural and natural, spiritual and material. In the place of all dualism, to him science reveals a world or universe and cosmos boundless in time and space, always existent (never created) and always ONE—a monism, always evolving and correlating by changes, processes and laws—our knowledge of which is *science*.

In his perfect conviction that the facts and laws—that is, the truths of science, are far more beneficial than theological or metaphysical illusions, fables and fancies, he is not apt to neglect occasions to so inform those he may be able to reach as to the new gospel and "religion" of Monism, which is his name for up-to-date science.

Among such occasions was certainly the great and general Congress of Freethinkers held at Rome, Italy, in September last; and the similar one held, the month after, at the St. Louis World's Fair. These were beyond question the right *times* and *places*. Nor is there any question but that the manner in which he brought the most important subject before them to the front, was wise and practical. That was by thirty theses, or short statements; the conclusions of science being twenty, and the things that ought to be done by Liberals in consequence of those conclusions being ten. According to these thirty theses, the main thing to be done in order to make the new, true and good view of the world take the place of the old, false and bad, is that those who believe in the new should ORGANIZE and work together in order to learn, teach, practice and realize it, and so help to order human affairs accordingly. This brings up for consideration all of the most important matters under the main question of organization to affect them.

To Haeckel it seems that the time has come, as never before, in which it may be possible for this new organization for the sake of the really true and good to succeed. In times past Free-

thinkers—Liberals, as they are now generally called, have been largely, from the nature of the case, inclined toward anarchism and individualism instead of co-operation and organization. They were the "rope of sand," and could "agree to disagree" and do nothing! They could agree, generally on various and different grounds, feelings and purposes, to *negative* the old. But when they sought "to get together," they only revealed "their distinct individualities" by their discord. Though science was accepted by them in general terms, it could not *then* insure harmony, for it was incomplete and limited in methods, domain, laws, acquisitions and certainty of results. Thus the seemingly "solid facts of today were floated by new facts discovered tomorrow."

Such was the helpless condition of those who for years negatived the creeds, churches and institutions grounded on the old traditional dogmas of superstition. And such remains largely the condition of those merely negative infidels who are content to learn and tell how false is the old without being desirous or able to learn how extensive, complete and affirmative is the science of today, and that "to destroy, you must replace" the old by the new. Dr. Moncure D. Conway, the distinguished biographer of Thomas Paine, was the principal representative of the American Liberals at the great Congress at Rome, and the conduct of its more than 5,000 attendants was in line with the above-quoted words from his address to them. They formed a great friendly, enthusiastic crowd of an assembly or mob, but without organization or much parliamentary order. It became impressive by its numbers and their zeal; but without organization and order, it was hardly a deliberative body, and could accomplish little of permanent value to the great cause and movement which it was desirous to further. The same remarks would not apply to the St. Louis Congress, yet that was largely composed of members of those diverse and rival Liberal societies having hostile or rival officers apparently seeking to further the same cause by separate and different means. If the spirit of Prof. Haeckel's "Theses," which they approved, really prevails among them, will they not, now, help to form *one* organization in which devotion to the same great cause and

unity in work to make it successful will cover forever the differences which in America have made Liberal success impossible.

Probably neither Dr. Conway nor Prof. Haeckel knew what the other had said or sent in regard to this matter of organization, but the Professor, by advocating general organization certainly implied that the Doctor might not be justified if he now extended his remarks against the possibility of continuous, permanent organization to all time and to "every type of Freethought." It is not probable that even he meant to limit the future. The fact is that the scientific type of Freethought or Liberalism has hardly as yet reached its majority. These thirty theses of the Professor are the first general and adequate announcement that it is now "of age," and capable of independent, constructive and practical educative, social and "religious" work. In so saying I would in no wise lessen the appreciation, esteem and gratitude due to the ability, heroism and sacrifices of those Liberals and schools of thought that in Europe and America have sought to anticipate the constructive and religious impulses of science and humanity. It would not be fair to mention one without mentioning all, and that might make them seem to some an obstruction to an impartial, free and clear future. But I cannot forbear to say that none of these efforts have been the total failures often represented or implied. It is largely to them that we owe it that we now have an opening future before us. They have helped to preserve liberty, extend Liberal education, and have prepared the way for the "continuous organization of Freethought."

But certainly no such organization of Freethought is possible, as Dr. Conway intimates, if it is content to remain metaphysical, negative and destructive. But far otherwise is the case, as Prof. Haeckel intimates, if it dares to become scientific, affirmative and constructive. Its organization will then become indispensable to the welfare, progress, comfort happiness and final blessed aspiration of mankind toward the earthly future: or to use a favorite expression of Goethe, and Haeckel, necessary to those conditions which will enable us to live "in The Whole, The True, The Good, and The Beautiful" or pleasing. When the "Monistic religion" of science and hu-

manity, ensuring such results, becomes generally understood, the older religions will be its rivals only among the ignorant or demented. It must then remain continuous and permanent, "a possession forever" because the indispensable blessing of and to the human race. This has been a dream hitherto, possible not at all, or only tentatively, owing to the incompleteness, uncertainty (as Dr. Conway intimates), and prevailing general ignorance as to the scientific explanation or solution of, 1. *The Universe* (world or cosmos); and, 2. *Man* as a Person, Society and Race.

But while Prof. Haeckel practically admits all this as to the past, he not only insists but actually shows that it cannot apply to the scientific progress of the present, and much less of the future. Let us be impressed, and never forget the substance and the order in which all this is made plain in these theses. Let us realize, to the mind and then to the eye, the birdseye view there presented, of the present affirmations of science in solving the past, present and future of the world and of man.

FIRST.—*Science is Correlation*, "the law of substance," the bottom law of all science, and its real explaining power in all of the domains of the universe. This is presented as the underlying and general affirmation of science in the first twenty of the theses; and is so summed up and stated in the 20th. This law only and alone completes the scientific method, as the correlating, equivalent, evolving, differentiating and integrating, and yet certain and knowable relation of all of the possible changes of and in the whole universe and all of its parts—including *man* and his "lot and fate." The universality, certainty, continuity and equivalence of these changes and relations, leaving no possible limitation or exception, obviates at once Dr. Conway's statement about the past, that "the seeming solid facts of science today may be floated by new facts discovered tomorrow." We can know now by their discovered correlations whether "facts" are solid or only seemingly so; and the latter we hold only as hypotheses—working, tentative, or other. If "solid," they can be "floated" only into new higher and broader relation by the discovery of their pre-

ceding, present and future sequent or concomitant correlations. But to talk of a "fact" identified by its equivalent correlations, as being changed, destroyed or "floated" out of existence, is as impossible, inconceivable and absurd as to talk of the universe being "floated" out of existence—for in the result, *that* is meant, if anything is meant.

This law is the key to the solution of the universe, of matter and motion, of protoplasm and life, of man and society of law and government, of conscious thought and telesis, of art and joy, of the future and its aspirations. We not only have a firm hold of this heuristic (discovering) clue, but have followed and marked out its explanation so far as to our world and ourselves that its solution is now the only one practically liveable. Indeed every sensible and informed person is learning to base his whole life upon what man does and can know, instead of what he don't and can't. Let us see how that is:

1. In the first twenty theses it is made plain that the natural solution of the material world and its motions was the first triumph of man in science. It relieves him from fetichism, which is the sum and substance of theology. When natural motions and causes took the place of the "divine," the law of correlation, of substance, of "the uniformity of nature," and its economy, began to enter. Thence has come the natural explanation of the material world—of the sun and solar system, and the immensity of space, with the stars, starry vistas and comets.

Indeed, the New Era of Science and Man commenced with the discovery and promulgation of the new or Copernican astronomy and its consecration by the burning of Giordano Bruno, Feb. 17, 1600, for pointing out that there was no Heaven, "*Cœlum non est*," and that the rational reign of the church, the Bible and theology was at an end. Ever since 1600 of the Christian era (C. E.), that first year of the Era of Man (E. M.), the explanation of the world of matter and motion, year by year, in astronomy, physics, chemistry and dynamics, has advanced until our ultimate is now the ether as back of all atoms, or of the ultimate continuous matter, if we dispense with the atom theory. This ether is the "riddle" which Prof. Ernst Haeckel has proposed in his book, *The Riddle of the Universe*, as the sub-

ject for inquiry and solution during the present century; and already by the help of radium and radiation the work is far advanced.

We now know that substance (from Latin *sub*, under, and *sto*, I stand,) is that which stands under any change—motion, act, fact, event, feeling, thought, judgment, will, mind, "soul," aspiration, or all and any existence or concept whatsoever, forming the universe in whole or parts—with boundless space and time. Hence the law of substance is the law of sequent or concomitant correlation, for a further and deeper link of correlation always underlies every possible change without conceivable end. Thus some of the sequent changes in our nervous systems have consciousness as their concomitant; much as the sequences in the solar system or in our clocks and watches have our time concepts and measures (years, months, weeks, days, hours, etc.,) as concomitant and attendant co-relations. Without the prior and subsequent changes and motions *in matter* these concomitant correlates have no "substance" and cease to exist. Thus end the divine and all spook "spirits."

The material universe is thus an organic, endless process of changes correlating in and by matter and motion, "now and forever one and inseparable." Thus the fact, process and law of endless correlating change and substance, of which we and all of us are parts, weaves for us the endless world, universe and cosmos. The notion of a "god" having room to create anything in the endless natural universe, and to "breathe a soul" into a mud man, is absurd, and is scientifically explained as an oriental myth or *Marchen*, and the foundation of theology drops.

2. Nor is there any room for "chance" or chaos, or life, or or ghosts, or spirits of any kind, nor for any inorganic matter or rubbish, for in the fact and law of substantial correlation every thing and motion is related organically to every other, and has its place. The universe is a correlating organism, continuous in time and space. But that process becomes a living or *vital* "activity" only in the substance or plasm known as protoplasm or bioplasm in the domain of biology, of which psychology is the supplemental and useful attendant and concomi-

tant correlation, peculiar to animals and especially prominent in the intelligent part of the human species. This domain of biology is peculiarly Prof. Haeckel's own, and his great work, *Anthropogeny, or Evolution of Man*, translated and published by Appletons, New York, should, with Darwin's *Descent of Man*, be in every thoughtful household. Hoping that to become a fact, I pass to the next grand domain of nature.

3. *Sociology*, which is the association and co-relation of animals, and especially of mankind in societies, and as parts of one grand human race now becoming consciously organized. In these vast associations of peoples we find only vast correlations of social feelings and interests evolving in continuity and solidarity, with ultimate harmony and co-operation as the natural result to be finally attained. Until this science of sociology was realized and formulated, rather than discovered, by Auguste Comte, in 1838, together with his word "altruism" as the counterpart of "egoism," there was no broad and substantial ground for the organization of Liberals, as Prof. Haeckel has proposed in these theses, from 21 to 30, inclusive. Notice that each of these theses is a consequence of the preceding ones and all of the substantial one, the 21st, in which the fundamental science of human co-relation is founded on the facts and laws of human origin and evolution; much as all physics, dynamics and chemistry are but deductions and applications of the law of correlation and substance in the material world of matter and motion. It is the crowning glory of our great Professor that he has done this thing, and thus scientifically laid the foundation of all government, social organization and moral conduct. Its appreciation is the condition of any successful Liberal organizing; and to that end, we must try to understand and recognize its proper applications.

4. *Politics and Government*.—We are thus next called to notice that from this natural, necessary correlate co-operation of and in societies we have (see Thesis 22) the origin of political and governmental life and action under its proper name, "nomocracy" (Greek, *nomos*, law, and *krateo*, I rule or govern): that is, a human co-operation and piloting for the general benefit, as the real object and purpose of government.

Government by law is the administration of, for and by the people, who make or express the law of their natural needs and conveniences, and for their common protection and welfare. In the expression and application of such laws, peoples have, indeed, made sad work; for they have been just as ignorant of the human social science of societies as they were of the science of the material world and of the solar system. But the remedy for this ignorance is not in or by anarchy, but in an intelligent and scientific nomocracy; and this in the end means, with the Teutonic, Saxon English and all civilized peoples, a real co-operative republic, federated with others for the common benefit of all. This, Thomas Paine intended to have founded and inaugurated in America as the result of his work, *Common Sense*, which was inspired by his "Religion of Humanity," first named in No. 7 of his *Crisis*, and born in the deepest agony of our Revolution. "The United States of America," as he was the first to name U.S., he designed to be the cornerstone of the "Republic of Man" and "the World." To realize this ideal of our founder, Paine, is our natural instinct, direction and object, under sociology—as natural as the 300,000,000-mile flight of our sun system toward *Lyra*, the queen star of the North.

Our Professor next shows us what are the real obstacles to the healthy evolution of the peoples under the science of societies, and he tells us first in Thesis 23 that:

a. There must be a *real separation of church and state*. The rudimentary nomocracy of the earlier periods had a theocracy or "spiritual power" as its "better half"—which was generally bad enough. But "progress is a continuous growth under the reciprocally co-operative processes, differentiation and integration; the former furnishes us the impulses and materials for an ever higher and better integration." Thus it has come to pass among civilized peoples that the "spiritual power," or church, has been or is being more and more separated from the political—the state. Russia is the prominent exception, and it remains to be seen how near Russia is to becoming a civilized people and state in fact as well as in name. But there, it

seems almost impossible to break the power and continuance of despotism-fostering ignorance; for the czar is the union of these "twin relics of barbarism," each sustaining the other. But everywhere the progress, liberty and welfare of a people are well measured by the completeness of the divorce of the "spiritual," theoretic and educative function—the church, from the political functions or nomocracy—the state. They are two distinct factors in the administration of human affairs, from the tribe and family up to the "Parliament of Man and the Federation of the World." They are as needful and yet as separate as the two co-operative hands, feet, eyes, ears and halves of the human brain. Yet we hear it said that if science becomes dominant, its professors will control the temporal nomocracy as the czar does, and the papacy would had it the power. Prof. Haeckel has certainly put this important matter under the right and scientific light of evolution: The spiritual, theoretic and educative powers are to "liberate, educate and consecrate," and so to sustain and enlighten the people to co-operate to protect and govern themselves directly or by suitable representatives. For these purposes the greatest freedom of thought, speech and press is necessary. But the functions of legislation and administration are not only final but practical. In case of differences between the "to know" and the "to do," the latter must control until appeal may be had to the laws and courts of the people, the final arbiters and umpires of both. Both are their servants, but under them, of necessity, those who have the practical function and power must bear the responsibility of its exercise until the appeal to the sources of power can be made.

b. As an illustrative and natural sequence of this social evolution, the Professor points out, in Thesis 24, that "the papacy" must become subject to the welfare, and pass under the control of the people.

The safety and welfare of the people is the supreme law—*Salus populi suprema lex*,—and when any church or sect, Russian, Greek, Roman, Mormon or other, practically educates its adherents into social enemies, law violators, drones, and the

useless creatures of "spiritual" and "other-world" despoticisms, it is the necessary function of the people to see that this state of things is brought to an end by proper laws gently but effectively executed. As J. J. Rousseau used to say, if the co-tenant of your house will insist upon tearing or burning it down over your head, there is nothing to do but to see that he goes out. Self-protection, the first law of nature, applies to the law and the republic, as well as to the individual. The republic, and not the church, is supreme—*Vox populi, vox Dei.*

There has been some outcry against this Thesis 24, as if it interfered with personal religious liberty. At bottom, there is no ground for this objection. The "celibacy," "confession," "indulgences," and frauds by "miracles" and "relics," are of themselves, at the very start, deprivations of the liberty that every citizen must enjoy as a condition of the safety of all; and the robbing of the young, the innocent and the ignorant, by the various phases of duress and fraud referred to, calls for the protection of the victims by the common law, in their interest as well as that of the community. The French people have been compelled to understand this practically, and the English, who abolished widow-burning (the suttee) in India, and the Americans, who have done the same for Mormon polygamy, are bound by these precedents not to object when superstition brings greater, though apparently milder, abuses and evils to be met.

c. The next consequence of the social and scientific administration that the Professor brings to our notice (Thesis 25) is, that the "monistic religion" of science should be recognized by law, so as to have the same advantages, rights and privileges that any other "religion" has. This is not to be done by the people and the laws until Freethinkers and Liberals learn first to name, recognize and stand by their real, natural religion of the republic and science. Witnesses will be turned out, discredited or discriminated against, in the courts; the churches and other church property will remain exempted from taxation, while the tax-gatherer and the landlord will slowly but surely hunt every Liberal and scientific church society out of existence; under the disguise of Sunday laws, one-seventh of the people's

time will be devoted to "religious" mummeries, or rendered useless to them by sabbath restrictions. So is it with the whole of the celebrated "Nine Demands of Liberalism;" and so will it be as long as Liberals stand unorganized, and as irreligiously opposing the only organized religions, and, therefore, legally and practically, the only religions there are. Yet many of the destructive Liberals insist with the old religions and such papers as the New York *Sun*, that there is and can be no religion except it is based upon the "supernatural" and old "spiritual" notions of a God, Devil, heaven, hell, and immortality in "another world;" just as though the natural and true view of the world and of man could not be, and is not, the *only* real basis of any true, real and honest religion there can possibly be! This is the way in which Prof. Haeckel presents this important matter, and the leading Liberals of our generation are with him, and all ought to be.

I speak feelingly on this subject, and with fifty years of observation and experience, in which nearly every Liberal religious society or church I have known has gone down, chiefly because it has been taxed out of existence; and so has it been with their schools, universities and libraries. They have to pay not only their own taxes, assessments, rents and other rates, but thereby they are made to help to pay those of the churches which are exempted. Could there possibly be anything more outrageously unjust than this? Suppose this treatment should be reversed, what a host of churches, chapels and conventicles would disappear within fifty years! Prof. Haeckel says the way out of all this injustice and iniquity is for Free-thinkers, Liberals and scientists to take the *name* and *courage* of their *real* religion, the *only* possible religion of our age, and to fight it out on that line until in the actual and thorough separation of church and state the very basis of this outrage is swept away by universal equality of taxation. In the meantime, let it never be forgotten that there is no legal maxim of greater reformatory value than this: "In order to get rid of a bad law, have it effectively and honestly enforced." Prof. Haeckel says to us, Put yourselves in a position and legal

shape to apply this maxim. Why not? The law we cannot change, we must kill by enforcement.

5. Passing onward from the defensive necessities to those which are affirmative, our Professor shows, in Theses 26, 27 and 28, that effective private and public morality, a scientific and human school system, and the general education and intelligence of the people, youthful and adult, must be in the present exigencies of our scientific progress actually dependent upon the work and influence of the organized Religion of Science and Humanity; or, in his own words, of the Monistic Religion.

It is difficult to imagine a liberal-minded person unable to see that the higher morality, and the justice resulting from a higher scientific and human education and sense of equity, thus proposed, are of all things the most necessary in every civilized country, and especially with the United States, if our republic is to continue. If the "peace of justice"—a happy phrase of our President at Washington, which many think he may not fully understand(?)—is ever to be attained on earth, our training and ideals must be changed by a new and true religion. The monopolistic government of plutocratic classes must give way to that of the people sufficiently enlightened to provide for each an opportunity to do his best for himself and all; and to secure as a result, *justice*—"the giving to each that which may be his due." When that is really understood and made the great object of the Great Republic, the inauguration of the "Earthly Paradise" will have begun.

6. "Monistic culture" of the people generally, we are told in Thesis 29, is the condition of the realization of "a further mighty progress" beyond the height of the Nineteenth century, to be attained in the Twentieth, upon which we have just entered. "But this highly desirable progress can be realized only when the worn-out roads of traditional dogma and clerical superstition are abandoned, and a rational monistic contemplation and understanding of nature reigns supreme." These are indeed mighty words, and "for the purpose of propagating this rational conception of the world, that accords with the

the laws of nature; and, moreover, to practically utilize the blissful results of theoretical Monism," he proposes the "Monistic Alliance," to consolidate the dispersed Liberal energies of the world, to which Alliance I will particularly refer at the close of this lecture.

But first, now and here, let us look into this "rational monistic contemplation and understanding of nature;" this "rational conception of the world." For this is the condition, he tells us, of his ideal—"the blissful results of Monism," which must take the place of "traditional dogma and clerical superstition." Most true, O, Professor! But how can this substitution of the new for the old be made? How is it practically possible? We could not expect him to answer this important question in a short summary by theses. He left the answer for others to find or make, but as an answer is the condition of the blissful results he presents so glowingly, we have the best of reasons for making the best answer we can.

That answer is, that the time has come for science to change for the masses of the people their synthetic idea and picture of the world, and of the future of mankind. To them, and even now, except to a few, "seeing was and is believing." That there was a "firmament" just above the clouds where the maker of this world lived with angel messengers; that the sun and stars daily passed over this stationary earth from east to west; that the volcanoes and earthquakes proved there were realms of a firey hell beneath—all this was too plain to question at all—until Bruno was burned for publicly exploding the illusion and its consequences.

These consequences formed a picture almost indelibly impressed in and on the human brain, and which has been inherited from age to age—now known as "the three-story tenement house of theology," and from which all the Bible religions have been formed as the supposed explanation. That picture in its results still practically remains. We still say "the sun rises and sets," though we know exactly the reverse is the truth; but the masses of the people never realize that, but go right on by heredity as though the Copernican astronomy meant nothing.

As Col. Ingersoll said, "The Christian brain is the one in which absolute contradictions dwell together in harmony." Most people still occupy, on probation, the living-room of the earth's surface; thence they will go up to the heavenly mansions in the skies, or down to the hells of the cellar story, as the creator and "judge of all flesh" shall determine at a judgment of each one, unless saved by the atonement of his Son, the Christ. This picture and story is the foundation of all the lives of Christians, Moslems and Mormons, and is the most terrible illusion of which mankind has ever become the victim. There is not an idea, thought or word of truth in it from start to finish. No such "three-story tenement house" exists or ever existed at all.

But "to destroy, you must replace;" and until recently, science has never been in a position to substitute a *new* and *true* picture of the world, and man and his present and future "lot and fate," in place of this old and now absurd illusion of the Bible and theology. It is only necessary to throw these theses of Prof. Haeckel, as above detailed, into a diagram-picture as "Our Enduring House and Home presented to Man by Science" to have the world described and explained to the *eye* and the *mind* in a way to be realized and never forgotten, as the "five-story mansion of man's universe," taking the place of the old religions and their soon-to-be-buried three-story tenement house of illusion. It has five stories, and each of its stories have accurately enough five rooms, so that it is realized and memorized on the hand.

It begins with the solid foundation of matter and motion, and reads *up* through the five separate dominions of nature by the ladder-law of correlation, until it reaches the highest and best possible *ideal* and aspiration. Let us study it over and grasp its meaning as a synthetic picture of (including man) the universe, world and cosmos, as explained by science, so as to carry it in the eye, head and heart, until that illusion of "mansions in the skies" vanishes forever. For until that is done, neither head nor heart can sustain a really true and beneficent life of action.

[To be concluded in THE REVIEW for April.]

**PROGRAMME
OF THE
INTERNATIONAL FREETHOUGHT CONGRESS
At Paris, France, Sept. 4, 5, 6 and 7, 1905.**

The International Committee for the organization of the Paris Freethought Congress, to be held on the 4th, 5th, 6th and 7th of September, 1905, has lately met to settle the program of the Congress. Senator Petitjean was in the chair, assisted by the General Secretary of the International Free-thought Federation, Leon Furnemont, late deputy of Charleroi. The program comprises five headings, subdivided into separate subheads, as follows:

I. Plan of a New Encyclopædia.

II. Ethics Without God.—1. Scientific basis of Ethics; Cosmic Determinism and Man; Man in the animal species; Human Solidarity; Conditions of Universal Happiness and Improvement. 2. The Teaching of Ethics in Schools. 3. Free-thought and Art.

III. The Disestablishment and Disendowment of the Church: Its Conditions and Consequences.—1. The Foundation, side by side with every religious association, of Freethought societies for organizing secular *Fêtes* and the promotion of popular education in the sciences and arts; 2. The right of the societies for promoting secular *fêtes*, the right of popular universities, co-operative societies, and trades syndicates, etc., to be recognized as co-tenants and co-usufructuaries of the buildings at present utilized by the different sects, but which buildings henceforth will be considered national property; 3. Religious properties held in mortmain to be applied only to the actual needs of religious worship; 4. Prohibition of priests from engaging in teaching; 5. Suppression of all monastic orders.

IV. National and International Organization of Freethought Propaganda.—1. Federation of Freethought societies in every country; secular missions at home; 2. Organization of practical solidarity between the Freethinkers of all countries; no Freethinker, even though in exile, should be forsaken or left

isolated whatsoever may be the country where he sojourns; 3. The obstacles thrown by capitalism in the way of the expansion of Freethought; the attitude of the Freethought party towards socialism; 4. The social organization of public charity; secularization of all charitable establishments at present run on religious lines.

V. Freethought and Peace.—1. Freethought and peace societies; 2. Freethought and international arbitration; 3. The inculcation of peace principles in the schools; 4. Freethought and disarmament.

FREETHOUGHT PUBLIC DEMONSTRATIONS—FETES.

Mass Meeting.—The Committee is preparing for Sunday, Sept. 3rd, i. e., the day before the opening of the Congress, a grand popular demonstration, to which they will invite the co-operation of political, professional, scientific, artistic and educational groups and associations in favor of Freethought. In view of this great Demonstration, the Committee is at present elaborating a very striking program.

Fetes and Excursions at the Conclusion of the Congress.—In order to mark the close of the Congress, the Committee intends to organize a splendid *Fete* of a highly artistic character. Should the Congressists (whether those of France or of other countries) so desire, the various committees co-operating with us will be at liberty to arrange, under the auspices of the Congress Committee, excursions presenting points of scientific, artistic, industrial, commercial or educational interest. These questions are now under consideration, and all communications or proposals in connection therewith will receive the utmost attention.

The General Secretary's office is at 63 Rue Claude-Bernard, Paris (V.), France. The English Secretary is MR. WILLIAM HEAFORD, 29, Mershams Road, Thornton Heath, Surrey, Eng.

Christian congresses are being held all over the country to consider the best means of counteracting the work of the Rationalist Press Association and Mr. Blatchford, who has done such yeoman service in the *Clarion*. Evidently the churches are alarmed at the spread of Rationalism, and intend to flood the country with further rejoinders to the Cheap Reprints. We await the advent of these "answers" with equanimity, if indeed not with delight, for the more discussion there is the better for the cause of unfettered reason.—*Literary Guide*. (Eng.)

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.
Payable in Cash, P. O. or Exp. Money Order; personal checks
not acceptable. One copy, 10 cts., dime or stamps.

VOL. III. MARCH, 1905. NO. 3.

EDITORIAL.

THE REVIEW this month is full of "good things." Don't miss any of them.

To come to the REVIEW office from up town, take South Park avenue or the Central avenue car to Lee st.; thence walk one block to S. E. corner of Lee st. and McKinley ave., No. 852.

In a personal letter from Prof. T. B. Wakeman, I find this: "Your February number is just splendid! Your editorial, 'Living and Dead Matter,' is the best statement I have ever seen on that most important subject."

WANTED—Copies of the REVIEW for December, 1904. For each copy received I will send a copy of Judge Ladd's booklet, "Chaldeo-Babylonian Civilization" or two back numbers of the magazine of 1903 or 1904, your choice, except Nos. 1 and 24.

The Progressive Club's Program for its Paine anniversary celebration this year excelled all preceding ones, which is saying much for it. It was printed on very fine paper, with portraits of the speakers, gilt border and portrait of Paine draped with two U. S. flags and shield printed in the National colors.

Comrade Joel M. Berry, of the Soldiers' Home in Ohio, in a recent letter remarks: "The HUMANITARIAN REVIEW for February has just come, and it is just splendid!" Read his interesting article on "Does God Deceive the People?" in the Communications department of this issue.

Did you read the great address of Prof. Ernst Haeckel on "A Monistic Alliance," in the REVIEW for last December? If you did not, you missed "a good thing;" but whether you did or did not, you should carefully read the extensive comments upon it embraced in Prof. Wakeman's able Lecture printed in this REVIEW and to be concluded in the next issue.

WANTED—Canvasser, lady or gentleman, to solicit subscriptions for the REVIEW among the Liberals of Los Angeles. A very liberal commission will be paid; the field has never been canvassed for this magazine, and several hundred new subscribers should be easily obtained. Call or write for terms, sample copies and instructions how to find the right people.

THE OBJECT OF LIFE.

Millions of people in all the past have asked, "What is the end or object of human life?" The answer by the philosophers, poets and prophets has always been nearly unanimous, "Happiness." The priest has, however, added, "and the glory of God." The exceptions, as in case of the Stoics, the ascetics, etc., are more apparent than real—the end was happiness of *some kind*. I am fully convinced that modern science will demonstrate that this opinion, like most other popular ones, is derived not from facts, but delusion—mental illusion re-enforced by wish, desire and hope, and is erroneous. It seems to me that all the facts of biological science, of both plants and animals (including humanity), combine to establish the truth of this general principle, viz: All of the activities of life, vegetal, motor, sensual and mental, converge to the *conservation of life itself*; its preservation in the individual and its reproduction in the species. It has been extensively recognized that the object or use of

pain is the conservation of life—the maintenance of the organic integrity; but the object and use of *pleasure* has not not, as yet, been generally recognized as the same as that of pain; but it has been looked upon as in itself an end instead of a means to an end. And *happiness* is only a "higher" evolution of pleasure. Consciousness is near-sighted. Reason is its telescope. When we eat and drink and breathe unmeditately, we are conscious only of the pleasure derived from these acts; so with the reproductive act and care of our offspring—the conscious object is not the preservation of our individual and race life, but the pleasure and happiness we derive from those acts. But when we look through the telescope of reason, we discover that we unconsciously eat, drink and breathe in order that our bodily organization may be maintained and continued, and that the ultimate object of the procreative act and the care of children is the preservation and perpetuation of the species—the race. But we discover more than this: we discover that the pleasure we derive from these acts are Mother Nature's sugar-teats given to us, her simple children, to induce us to "be good" and do our duty to ourselves and the race—yes, and the Universe!

This Mother Nature is both stern and kind. She gently leads her chileren with her right arm and relentlessly pushes them on with her left—holds out to us tempting "goodies" in her right hand and a menacing "rod" in her left; and she can't be bribed or coaxed to unjustly bestow the one or withhold the other.

That the motive of the voluntary acts of animals, including man, is generally pleasure, immediate or expected in the more or less remote future, I admit; but when we ask why pleasure exists in the economy of nature, the answer is plainly, That living beings may be induced to conserve and perpetuate life. Why does a kitten play with a ball as if it were a mouse? "Because the action affords it happiness," you answer. But what is the ultimate result of this activity? Development of muscular strength, agility and precision follows the pleasurable exercise; that is, ability and capacity to procure food *that life of the cat may be maintained and perpetuated*. So with the play of other animals and children. *The object of happiness is Life!*

PAINÉ MEMORIALS.

The 168th anniversary of the birth of Thomas Paine, Jan. 29th, was celebrated this year in Los Angeles at two largely-attended meetings. The Liberal Club devoted its regular meeting for the Sunday evening of the 29th to speeches historical and eulogistic of Paine and his labors for political and religious liberty. Mr. Frank Sutherland, secretary of the Club, delivered the principal address, which was a carefully-prepared one—historical and instructive as to the principal events in the life of Paine, and eulogistic of his character.

The Progressive Club held its memorial meeting in the evening of Jan. 30th, in Blanchard Hall, one of the finest and largest auditoriums in the city, and the enthusiastic audience entirely filled the hall. Miss Annie R. Alex presided, and delivered an introductory address that was well received by the audience, which responded repeatedly to her witty remarks and sarcasm with cheers. Hon. Grant R. Bennett, an able lawyer and eloquent speaker, delivered the principal oration of the evening, on "The Debt We Owe to Thomas Paine." The speaker had facts and ideas, and expressed them in that masterful manner that commanded close attention, unflagging interest and great applause. Geo. T. Bruce, the manager of the Club, made a short speech at the close of the meeting, and of course repeatedly "brought down the house" by his amusing stories and witty and sarcastic comments on certain biblical narratives. A song by Miss Mueller and instrumental music, pipe organ and piano, added much to the enjoyment of the occasion.

WHO ARE THEY?

In the *Blue Grass Blade* of Feb. 5th, there is a letter from D. Webster Groh anent the offensive epithet "Infidel," that is full of sound common sense, truth and unanswerable logic. And "Charley" dodged the issue in his comments. One of that editor's pet phrases for those who prefer to call themselves Freethinkers, Rationalists, Secularists, Liberals or Agnostics, rather than "Infidel," an epithet bestowed by their opponents maliciously for the purpose of giving offense and slander, is

that of "half-baked Infidels," which shows how an "Infidel" can "go the Christian one better" in applying offensive epithets to their opponents rather than logic to their arguments. Let's see who some of these people are: Ingersoll, the Agnostic; George Jacob Holyoke, the octogenarian pioneer of Secularism; Charles Watts, the Rationalist; Huxley, the fearless scientist and Agnostic; Ernst Haeckel, the 80-year-old Monist; Dr. Moncure D. Conway, the Freethinker; Prof. Wake-man, the Liberal, etc., etc. Are such as these "afraid"?

A CRITICAL BOOKLET.

The Christ Story, or The Foundation Defective, is the title of a 24-page pamphlet, with supplement insert added, by W. J. Dean, of Talent, Or., who has favored me with a copy of the same. It is a valuable concise statement of facts and arguments proving that the "Christ" of the New Testament was neither a man nor an incarnate god, but a metaphysical creation—an ideal based on analogy with the natural phenomena of the apparent annual movements of the sun and the consequent recurrence of the seasons—a true nature myth, and only a comparatively modern variant of the far more ancient original. The Freethinker who is still in the bonds of a belief that there was ever a physical Jesus Christ should read this booklet and be released still more from superstition; and the Christian should read it and learn what a phantom his "Lord and Master" really was, and how defective the character and teachings attributed to it—"Him"—by the New Testament writers. Send 10c. to the author for a copy of his booklet.

EILABELLE:

Or, The Redeemed. A Drama, by Lady Florence Dixie. A copy of this book has just been sent to me by the author, but as yet I have not been able, for want of time, to give it more than a very cursory looking-over. The work is among the earlier ones of this gifted writer, and published some twenty years after it was written, but, as she says in a preface, "exactly as first written, 'untouched by the hand of years'." The book is

a 215-page volume, cloth binding, and published by The Leadenhall Press, Ltd., London, E. C., and Charles Scribner's Sons, New York. Lady Florence is not only a prolific producer of interesting literature, but she is a liberal-minded, freethinking Humanitarian, and hence her writings are wholesome and useful as instruction as well as beautiful as literature. We Americans, who have little respect for the empty titles of haughty aristocrats, heartily approve of the title in this case, for Lady Florence Dixie is a real "lady" in the American sense of that word—one who is a lover of nature, and whose heart is an overflowing fountain of sympathy, kindness and compassion for every creature that can suffer and enjoy, be it ever so lowly.

DEATH OF WATSON HESTON.

On January 27, 1905, the widely-known cartoonist of biblical and priestly characters, Watson Heston, of Carthage, Mo., died after prolonged suffering with pulmonary consumption. At the very last he seemed not to suffer, and so died as if quietly going to sleep. He was buried without the attendance of any priest or preacher, and with no religious ceremony of any kind. Instead, a friend read a funeral address which had been prepared for that purpose by Mr. Heston himself, to which was added Bryant's "Thanatopsis."

A certain book in which occurs a falsehood about Paine has had too much free advertising by Liberal writers in nearly all Freethought publications. I will not allow the REVIEW to be made an accomplice of the slanderer by repeating the slanderous phrases or telling of the book in which they may be found. If any action in a case of slander is to be taken, appeal directly to the author or publisher of the wrong. In the case here referred to, I have no doubt the author simply, in ignorance and constrained by deep-grounded prejudice, echoed the nearly universal sentiment, also the result of ignorance and prejudice. To show that Paine was not what his defamers say he was, proclaim *what he really was and what he actually did*, and let the lies die for want of breath.

A GOOD PLAN.

Why not have a copy of the REVIEW sent regularly to every public reading room that will agree to accept and place it on file? Show your librarian a copy, and offer to have it sent regularly for a year free. If accepted, send the address and fifty cents to me and the magazine will be sent; at this price I share with you the expense. Where is the Liberal who cannot give fifty cents a year for the immense "good of the cause" that may be accomplished in this way? Come, let us try it a year at least.

Mr. Wm. Heaford, of 29 Mershams Road, Thornton Heath, Surrey, Eng., is the English Secretary of the International Committee for the organization of the coming Paris world's Freethought Congress, and through him all English-speaking Freethinkers are to be advised as to the plans, rules, methods, etc., adopted by the committee. Mr. Heaford has kindly sent to the REVIEW a copy of the general program, which is herein printed on pages 104-5.

Just as the last forms of this issue are ready for the press, a note from Prof. Wakeman informs me that he had been seriously hurt by falling from the top of a fence. A rib was fractured; but he anticipates an early recovery.

Writers for the H. S. S. Lesson department should send their manuscripts to Eliza Mowry Bliven, Brooklyn, Conn.

WANTED

COPIES OF THE REVIEW FOR FEBRUARY.

If you have a copy of the February (1905) number of this magazine in fair condition and will send it to this office I will send you a copy of Judge Ladd's *Chaldeo-Babylonian Civilization* as payment; or two back numbers of the REVIEW, if you prefer. Mail flat and write your name and address on upper left-hand corner (outside) of wrapper, prepay with 2c. stamp.

The edition is exhausted and I need a number of copies to fill orders already received. Please "do it now," lest you forget!

COMMUNICATIONS.

NOTE Letters for this department should be brief, condensed, and timely, and *must be signed by the writer's true name.*

APPRECIATIVE.

I think your last issue (Feb. No.) is worth a full year's subscription. I tried to run a local newspaper with Freethought articles in it, and think I made quite a number of subscribers for such papers as the "H. R." Please continue to send me the HUMANITARIAN REVIEW as long as I live and it continues growing better as fast as it has for the last two years, and I will try to keep it paid for; if I get behind, will make provision for you to be paid for it when I am dead. Enclosed herewith I send \$1 on renewal for 1905.

JAMES E. MILLS.

Dickens, Ia., Feb. 15, 1905.

[Late editor the *Leader*.]

THE BEST EVER!

Some days ago I received a sample copy of the HUMANITARIAN REVIEW, and I enjoyed it very much—think it is *the best Freethought publication I have seen*. Find enclosed \$1.00 for a year's subscription—this includes, I think, a copy of the *Scientific Dispensation*. Yours for success, A. ZAHLHAUS.

Pittsburg, Pa., Jan. 30, 1905.

[My grandfather Abednego Davis, who was a soldier in the war of 1812, settled in Pittsburg when there was nothing there but Fort Du Quesne, and helped to populate the place by rearing a family of thirteen sons and daughters there, all of whom lived past middle life and most of them to very old age, as did Grandfather himself.—ED.]

FROM AUTHOR OF "THE CHRIST STORY."

With much pleasure I have read the Feb. No. of "H. R." received as a sample copy. You may count me in for a year, and I enclose the \$ in payment; you may send the premium, *Scientific*

Dispensation, and for the extra 7c. your leaflets, Which God? and Bible Mythology.

It was through the copy of the REVIEW you sent me, I first learned of the death of Mrs. Wakeman. That was, indeed, a sad event. Mr. Wakeman is a grand man; his reply to Mr. Baker is fine. Under separate cover I mail you a copy of my *Christ Story*. Wishing you splendid success with the REVIEW,

I remain, fraternally,

W. J. DEAN.

Talent, Or., Feb. 17, '05.

THE CHURCH, THE STATE, AND CRIME.

I must tell you about Dr. R. H. McKim's sermon, preached Sunday, the 5th inst., and reported in the Washington Post. He calls attention to the abnormal increase of crime of all sorts, especially violation of honesty, chastity and respect of law, and says it is "due in part to the failure to punish crime, failure of churches, homes, and fathers and mothers to do their duty." It seems that this work which has been going on for more than 1000 years with God, Christ, heaven and hell to help, in a majority of cases, and those in high life, has been a failure. Dr. McKim says that "the supreme court has unanimously declared this to be a 'Christian nation'." He says it is right that there should never be any connection between church and state, "but that principle has been confused with another—that there should never be any connection between religion and the state. The state rests on religion; it cannot exist without it." Dr. McKim does not explain the difference between church and religion. He asks; "What right has the state to punish a youth for stealing, murder, and perjury? the state has no right to punish these crimes, or else it is her duty to teach that they are crimes." He calls on the public schools to relieve the churches, Sunday schools and parents of this duty, and wants the public schools to teach the ten commandments "as the decrees of the Almighty Creator. Nothing less august than the voice of God himself is sufficient to clothe these duties with majesty and compelling power." The doctor seems to acknowledge that the theological use of this voice of God

and its compelling power is in vain. He says nothing about hymns and prayer, but thinks "it is entirely possible to make selections from the O. and N. Testaments" that no denomination could object to. He claims that the state is depriving her children of all "moral and religious teaching."

Among the things that cause this outburst of crime, he says is the "spread of materialism, involving the excessive love of pleasure and the idolatry of wealth." The newspapers show that this love of pleasure and idolatry of wealth is among the church people, who can be numbered by thousands, while Free-thinkers, scientists and Materialists are few. The wealthiest people in the city are the clergymen—all I know of have married wealth. When Dr. McKim and wife went to the convention in California they carried *eight* trunks!

Washington, D. C.

MRS. M. M. TURNER.

DOES GOD DECEIVE THE PEOPLE?

Hear what a Bible prophet says: Thus saith the Lord, Behold I frame evil against you and devise a device against you. Jer. xviii:11. But notwithstanding he is thus represented as warning the people time and again what kind of a God he is, that he will surely destroy them, etc., yet they are exhorted to love him, worship him, and believe the Bible to be his inspired word. The Bible represents God as beginning his work of deception in the Garden of Eden, and keeping it up.

But a new era is dawning, and people are getting tired of being fooled so long. The truth is, that the people for the last 1900 years have been wonderfully deceived and deluded over a mythical God and his Bible. They are just beginning to see their mistake. The nineteenth century has been a lucky one for the people of this world. It brought them a new leader in the person of Robert G. Ingersoll, who has written for them a "bible" true in every chapter and verse. He has left out the mysterious, the miraculous and the mythical. It is founded entirely upon good sense, reason and scientific truth, and there is no danger of anyone being deluded or led astray by following its teachings. He advises all to live honest moral lives, and to do their own thinking and reasoning. Mr. Ingersoll's mission to this world was to bring peace instead of "a sword,"

and he died a natural death, with a smile upon his countenance, while the "Savior" of the Christians, according to the New Testament, was crucified and died crying out, "My God, my God! Why hast thou forsaken me?"

Choose now which you will serve, myth and miracle, or scientific truth and reason. This is a world of progress, and it is learning very fast who the saviors and friends of mankind are, and also to take scientific truth and reason for its moral guide, instead of myth and miracle.

Yours for truth,

JOEL M. BERRY.

National Mil. Home, O., Feb. 9, 1904.

MATTERS OF HISTORY.

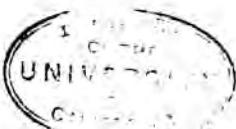
"The evil that men do lives after them."

The letter that Thomas Paine wrote to General Washington charging him with neglect to demand his release from the prison where he was confined at Luxembourg was caused by Gouverneur Morris, U. S. minister at Paris, refusing to forward Paine's letters to Washington, thereby concealing from him the facts of the case; hence Paine's charge of ingratitude.

There is also another and almost as grave a charge against Morris in reference to the burial of John Paul Jones, whose body the U. S. Government, through Congress, is to appropriate \$35,000 to recover, and which bill President Roosevelt approves of, shows how dear we have to pay for the neglect of incapable and dishonest officials. Morris, who neglected and lied about Paine, also a supposed friend of, and executor of the estate of Com. John Paul Jones, and the only friend he had at the time, and whom he made executor of his will and an estate of \$30,000, gave orders for the cheapest funeral possible—which he did not attend, but attended a grand ball instead—showing a great want of respect. "But the revolutionary government did what the American minister did not do—honored the dead hero by attending his funeral. And the French Assembly (of which Paine was a member) took official notice of his death, selected a deputation of twelve members to attend the burial, and provided a military escort to follow the immortal warrior to his grave." Theodore Roosevelt is the biographer of Gouverneur Morris, and is now willing to approve a bill to spend \$35,000 to find the body of Commodore Jones and not willing to retract his falsehood about Paine.

JAMES B. ELLIOTT, *Sec. P. M. A.*

Philadelphia, Pa., Feb. 17, 1905.



HUMANITARIAN SUNDAY SCHOOL LESSONS.

PREPARED EXPRESSLY FOR THE HUMANITARIAN REVIEW
BY ELIZA MOWRY BLIVEN.

A PRIZE OFFER.

To the first woman or girl in each State who starts a Humanitarian Sunday School, and reports to me every three months the attendance, how the school is conducted and what they do at the school, I will send *free* for one year ten copies of the H. S. S. Leaflets each month. ELIZA MOWRY BLIVEN.

THE GOLDEN RULE.

Do yourself as another should
Were you put in his place;
Thus your example counts for good,
And helps improve the race.

LESSON XXIII.—FOR LITTLE ONES.

Tom, playing with Fred's new wagon, loaded heavily, ran against a big rock and broke it. Then Fred, in anger, seized a club. His mother stopped him, and said gently: "When you chased the cat and broke my beautiful vase, did I whip you?" Fred thought awhile. "No; you told how much you liked that vase, and said you were terribly sorry, and almost cried. You asked, 'How do folks keep nice things?' I felt very sorry. Now I never play where nice things are, and don't break things."

"How should you help Tom to be careful?" Fred moaned, "It was my new cart! I can't!" He thought awhile. (Tom stood, sullen, near the broken wagon.) "Yes I can;" said Fred—"you did not mean to break it. I feel awful bad, 'cause I wanted it to play with every day." Tom said: "It wasn't very strong or it wouldn't have broke. You can play with some-

thing else." Fred's eyes flashed. "Mother, he wasn't sorry a bit! He ought to be licked." She asked: "Which way would you rather be treated? If you 'licked' him he might feel ugly and break other things. Now, he will be more careful."

LESSON XXIV.—FOR BOYS AND GIRLS.

John Dean thought, "I like treats. If I sold liquor, I would want lots of customers." So he went to a saloon and treated everybody present. Later the liquor makes them quarrelsome; they fight; go home ugly, abuse wife and children, and have no money for their support. Dean did to the liquor dealer and drinkers as he liked to be done by. But the fighting and treatment of their families should make him think, "if I were in my wife's place, or in the family of any drinking man, what would I like? They want John Dean to keep sober and good-tempered; to help those men to keep sober and save their money for home needs; make the saloon-keepers have no customers, so that they will have to give up their mean business of making poverty, home troubles, diseases and crimes, and choose some beneficial employment. If I were in my employer's place, I would like steady, reliable workmen, and such men should have the best jobs."

Name other cases where grown people or children do not do to others as they would like others to do to them, and describe the way they ought to do.

LESSON XXV.—FOR GROWN FOLKS.

All justice, good government, social and home harmony, depend on the practical application of the Golden Rule. This rule is not of Christian or other religious origin; but it is the boiled-down ethics of all human harmonious relations—the rule of wise law-makers of all nations and religions. Every *just* judge, statesman, lecturer, editor, writer, teacher and parent, regards the rights of the injured and seeks to win or compel the wrong-doers to do as they would be done by. Greed, envy, malicious gossip, revenge, dishonesty quarrels, wars, and all crimes, result from the opposite course.

Different Versions of the Golden Rule.

By Confucius, 500 years B. C.: "Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needst this law alone; it is the foundation of all the rest."

By the Greek philosophers: "Do not to your neighbor what you would take ill from him."—*Pittacus*, 650 B. C. "Avoid doing what you would blame others for doing."—*Thales*, 640 B.C. "We should conduct ourselves toward others as we would have them act toward us."—*Aristotle*, 380 B. C.

By Jesus: "All things whatsoever ye would that men should do to you, do ye even so to them."

I recommend Mrs. Wallace's Report as a guide for all future reports; it is just the kind of report we want. It is concise, yet full, containing all that it was necessary to report, to give an understanding of the nature and variety of the lessons, the average attendance, number of helpers, etc.

Why cannot many who read the REVIEW start such a Sunday School now—right now? Try it, even if you cannot get more than two or three children to begin with. Keep a record of every Sunday and send the report to me. I will furnish ten copies of the Lesson Leaflets free for a year to the first school started in each state, whether by man, woman, girl or boy. Write me when you begin and report at the end of four months

ELIZA MOWRY BLIVEN, Brooklyn, Conn.

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship. Send 10 cents for 25 copies and distribute them; or subscribe \$1. for 25 copies of a new Leaflet each month for a year; i. e., 300 for \$1. Order direct from the "Review" office, 852 E. Lee st., Los Angeles, Cal. For less than 25, send to Eliza Mowry Bliven, Brooklyn, Conn. "*Lend a hand!*" "*Do it Now!*"

Send a stamped and self-addressed envelope to Mrs. Bliven for a copy of "*What Is a Materialist?*" and samples of the Sunday School Leaflets.

CLUB RAISERS.

I want one in every town. If you will be a Club Raiser, send to me for sample Lesson Leaflets, show them to people in their homes, asking them to subscribe *four cents* for a year. Carry with you a pencil and paper, and write each subscriber's name and amount paid. After you have several names, showing the list with the Leaflets will help you to get more. Parents will want the Lessons for their children, and young folks will want them for themselves. When you have twenty-five subscribers you will have \$1. Send the dollar with your name and address to the publisher, Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal., and he will send you 25 Lesson Leaflets every month for a year, which you are to deliver to your subscribers. (We cannot send them to each, because the postage would cost us \$3 a year.) Keep your list of subscribers so as to be sure to give all their Leaflets each month. Thus you will help 25 families to read and learn all the good things in the Lesson Leaflets, and I will put your name in my list of Humanitarian Sunday School Teachers. Who will be the first Club Raiser?

ELIZA MOWRY BLIVEN,
Brooklyn, Conn.

FIRST S. S. S., ROGERS, ARK.—REPORT FOR 1904.

President, Joja Wallace; Sec. and Treas., Mary E. Wallace. Average attendance, 12; number of workers, five; helpers, 4; number of lessons, 52; calls, asking each to search for the best that can be obtained for the "betterment of humanity," 46; prizes, 50; expenses, \$4.85.

January: Health, Oh, do not pick the Flowers, The Passing Cloud. Darkness, Mrs. Bliven's Lessons. Feb.: The Dawn of Thought, Doubt, Revelations. Mar.: Sunshine and Storm, The Butterfly, Life's Contrasts. Apr.: Do It Now, Contrasts, Looking Ahead. May: Freedom of the Mind, The Lost Ray, Faithfulness, The Honey Bee. June: Steadfast, Days that are O'er, Struggle for Truth. July: Suggestions for San. Cookery, etc. Aug.: Planets, Light, Electricity. Sept.: Best Selections—Health, Beauty, etc. Oct.: Observation, Concentration, etc. Nov.: Spiders, Grain and Vegetable Foods. Dec.: Story of *Jain*, "Best Things," Christmas Stories, Review of Mrs. Bliven's Lessons. Health, Manners, Truth, etc., in every lesson; also recitations, songs, etc. *Mrs. Bliven's Lessons used every month.*

MARY E. WALLACE, Sec.

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In writing to any of the above, please tell them you saw their ad in the "Humanitarian Review."

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THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

VOL. III.

APRIL 1905.

NO. 4.

WRITTEN FOR THE HUMANITARIAN REVIEW.

ANCIENT CARTHAGE.

BY JUDGE PARISH B. LADD.

FREETHINKERS, above all others, should have some knowledge of ancient history, for, let it be remembered, out of the first concepts of early man was born the germ from which all the religions of the world evolved.

Heretofore, I have given brief sketches of the early histories of Chaldeo-Babylonia, Egypt, Republican Rome, etc. In this article I shall call up the birth and life of ancient Carthage, in which I hope Freethinkers may be interested.

Carthage, as most people know, was at an early day a great and flourishing city—the capital of a large territory situated in what is now Tunis, on the north coast of Africa. Like Rome and some other cities, Carthage had a legendary origin. Fable says the city was founded by Dido, a woman, daughter of the Tyrian king Belus; that one Pigmatian murdered her husband, but she escaped to sea, landed near Utica, where she built a citadel, around which Carthage was built and became a famous city; to avoid marriage with Hiarbas, she committed suicide and was thereafter worshiped as a goddess.

Real history begins by telling us that Carthage was founded by one or more colonies of Phoenicians from Tyre, or Tyrian Utica, 853 before our common era. (As this sketch relates to events prior to our era, to avoid repeating B.C.E. figures alone relating to dates will be given.) It is claimed, with how much truth I do not know, that the colonists were of Semitic origin,

an offshoot of the Palestine or the Canaanite peoples, and consequently their language was Hebrew, or closely allied to it; for we must remember that at the dawn of their history the Hebrews were in Palestine, where they spoke the language of the country—the pure Hebrew of Phoenicia. For it was from Phœnicia that the Hebrews took not only their language, but their god—the Lord thy god, a corruption of the word *Adoni*, or *Adonai*, the principal god of Phœnicia. The name Carthage was known to the Hebrews as *Kirjath-baal*, and by the Greeks as *Karchedon*.

Little was known of the city until the sixth century (B.C.E.) when it was a great commercial city, the capital of a large scope of territory on the north coast of Africa and extending to the islands of Sardinia, Sicily and Malta. The city assisted, and to some extent maintained control over, Utica, Hadrumetum, Hippo, and some other Phœnician cities in Africa, and not omitting to force tribute from some interior African tribes. Its inhabitants consisted of Libyans, Phœnicians and half-breeds. The latter being held in no esteem, looked upon as mere slaves, Harma, about the middle of the sixth century, fitted out an expedition and transported them into foreign lands. The expedition sailed beyond the Pillars of Hercules, founded cities, and sailed up the river Chrestes (Senegal) to the South-horn bay (Sherobaro Sound), south of Sierra Leon. About this time Himilco sent ships to the north coast of Europe, probably to Britain, for tin.

In the year 523 Cambyses sent a fleet against Carthage, but its mariners being largely Phœnicians, they refused to attack their kinsmen, and so the expedition failed. By the year 509, Carthage had become a great rival of Rome, and being the more powerful of the two, she forced a treaty prohibiting the Romans from sailing their ships beyond Cape Bon. In this treaty, Carthage agreed to make no war on any Latin city. A later treaty forbade the Romans trading with any part of Africa or Sardinia, and allowed Carthage to make war on Latin cities not under the sway of Rome; but the Carthaginians could found no city in Italy. At the beginning of the fifth century

the struggle for supremacy commenced among the three powers, Carthage, the Canaan Greeks and Rome. The Græco-Phœnicians, or Canaanites, fought for the possession of Sicily. Taking advantage of the Persian invasion of Greece, Carthage struck for all of Sicily.

In 420, Hamilcar landed on the island with a force of 300,000 men—Phœnicians, Libyans, Iberians, Corsicans, Sardinians and Ligurians. This vast army was met at Himera by 55,000 Syracusans under the command of Gelen. In the desperate battle which ensued, Hamilcar was slain and his army cut to pieces. This blow was so terrible that Carthage made no further attempt to renew the war for seventy years.

In 410, Hannibal, a grandson of Hamilcar, invaded Sicily with 100,000 men, and slaughtered all the inhabitants of the city of Salinus, captured Himera and offered up 3000 of its captives as an expiatory sacrifice to the dead Hamilcar. In 391, Hamilco blockaded Syracuse, the last of the unconquered cities. Pestilence having broken out in his army, the besieged were enabled to take the offensive. Led by Dionysius, most of the besiegers were slaughtered, and the remnant fled to Africa. But the struggle was renewed with alternate success until the death of Dionysius, when peace was declared—lasting twenty years, during which time the strength of Carthage was greatly augmented. The war being renewed, Corinth sent to the aid of Syracuse 700 mercenaries under the command of Timoleon, who put to rout 70,000 Carthaginians. A second Greek victory followed, when Carthage sued for peace.

In 309 the struggle was renewed by Syracuse under the leadership of Agathocles, who sent a force to attack Carthage. Being called home, Agathocles left his own son, Archagathus, in command. Proving unequal to the task, his father returned and took charge of the army and the son fled to Sicily, when peace was made with Carthage.

Pyrrus, king of Epirus, one of the greatest generals of antiquity, now projected the conquest of Carthage. In moving his army towards the city he encountered the legions of Rome, who so weakened his forces that his efforts against Carthage

were so feeble that his people forced him from his own home. Following this event, in the year 264, there began what became known as the Punic wars.

In the meantime, Rome had succeeded in conquering all of Southern Italy. This brought face to face two great rivals. The Mamertines, who served under Agathocles, having obtained the aid of Rome, arrayed themselves against both Syracuse and Carthage. Here the Romans, in 260, won the first sea battle at Mytæ, and in 256, the second battle at Ecnomus. Now, Regulus carries the war into Africa, where he is not only, defeated, but almost annihilated by the Carthaginians under the command of the Spartan, Xantippus, in 255. In Sicily, the Romans were held in check by Hamilcar Barca; but receiving no support from Carthage, the war came to an end in 241, Carthage giving up all claim to Sicily. The Carthaginian mercenaries having mutinied, were supported by the Libyans, who, after a desperate struggle which lasted from 241 to 236, were finally crushed. Hamilcar, for the loss of Sicily sought the conquest of Spain, where he and Hasdrubal succeeded in subjugating most of the peninsula. In 221 Hasdrubal was assassinated.

At this epoch, one of the greatest generals of the world came upon the scene of action. Hannibal, the grandson of Hamilcar, without a superior in the annals of history, first captured Saguntum, an ally of Rome. This roused the spirit of Rome, when the second Punic war began. It was the intrepid Hannibal, single-handed, against all the legions of Rome, whose campaigns have ever been the wonder and admiration of the world. This great general created his own warriors and led them to battle as never before or since has been done, not even excepting Alexander the Great or Napoleon. He marched his army from the Elbro to Italy, where, in battle after battle he drove the Roman veterans before him, like sheep to the slaughter, until Rome tottered on the brink of ruin. All these successes were won by an army far inferior to the Romans, who fled before Hannibal's cry, "On to victory!" Rome in this, her infancy, would have been blotted from

the map of the world had Carthage responded to the call of her great captain for more troops; but jealousy, the servant of ignoble fate, stood in the way, and men were not sent.

Great Hannibal was not born to conquer the world. Fate left this task to the city on the banks of the Tiber—a city twice famous; first, as the mistress of the civilized world; second, as the polluted mistress—the scarlet jade of popedom.

After fifteen years of unparalleled success, Hannibal was forced to return to Africa to defend his own city, then besieged by Scipio, for in 202 Publius Cometius Scipio, to rid Italy of her most successful foe, marched out of Italy with a vast army, landed on the shores of Africa, won the battle of Zama, and laid siege to Carthage. A truce was declared, followed by peace, in which Carthage agreed to make no war on any state without consent of Rome, to surrender most of her ships of war and pay tribute. But such an inglorious peace could not be lasting, for Hannibal found pretext to renew the war when, in 146, Scipio again besieged Carthage and after a most desperate defense in its streets, aided by its heroic women, for seven days, the city fell a prey to the invaders, when 700,000 Carthaginians laid down their arms and Rome became master of the city.

Carthage, as an independent city, with her dominions, once more rose from her ashes; but this time only to become a Roman province. Thus ended the power and active maritime life of one of the greatest peoples of antiquity. What we know of the history of Carthage comes down to our times through Grecian and Roman sources, for the Carthaginians were a nation of traders and warriors under Hannibal, and not a literary people. But one book has come down to us—a treatise on agriculture. Their religion was as that of fire-worship. The scorching rays of the sun furnished that people with cruel thoughts and cruel gods. Their *deus primus* was Moloch, or Baal-Hammon, personifying the destructive power of the sun. Not only were many of their captives, but even their own people, often, were sacrificed to this fiery deity. When Agathocles besieged the city 200 children of the noblest families were

offered up on the altar of Moloch. The moon-goddess, Astarte, the Greek Astarte, was worshipped under the name Tanist Melkart. Their sea-god, the Greek Poseidon, was none other than the Philistine fish-god, Dagon. Religious honors were also paid to deified heroes, to spirits, to animals, including the serpent, and to some of the Greek divinities. Religion is always cruel. In the very nature of things it can't be otherwise. The gods draw heavily on the people that the priests may live. While with the Christians, people were not sacrificed at the behest of their god, all believers were sacrificed in the interest of the priesthood.

The Carthaginian government was a quasi republic, having two chief magistrates, who were annually elected by the aristocracy. The senate had an inner council which exercised the executive power over the civil and military of the government. Justice was meted out by regular courts. Toward the close of their history political corruption was in every part of the commonwealth, and this hastened the downfall of the government.

The revenues came principally from customs and tribute of conquered peoples. Commerce was largely on the Mediterranean and by caravan; but their ships sailed to the Azores, to Britain, and the Baltic. From Africa they procured slaves, gold, ivory, precious stones; from the Mediterranean ports came wine, cattle, iron and fruit; from Spain and Sardinia came silver; Britain furnished tin and copper; the Baltic gave amber; nor was Gaul left out as a trading station.

Carthage was poor in art, and still more so in literature. When the city was captured by Scipio its few Greek works were destroyed, but the book on agriculture above mentioned, ascribed to Mago, was translated into Latin by order of the Roman senate.

While Carthage was destined to die as a power, and as a great commercial center, she continued to breathe, but not the breath of life. Through her Christian church councils and synods she gave to Christendom a score of ignorant bishops.

Thus, in obedience to the stern decrees of inexorable fate, cities, states and empires live and flourish for a time, and then, like all other forms of animate nature, they pass off the stage of action to sleep in the ashes of their former grandeur.

[From Ms. prepared expressly for the REVIEW by the Lecturer.]

SCIENCE IS RELIGION: THE MONISTIC RELIGION.

A Lecture before the Manhattan Liberal Club of New York, on his 70th Birthday, Dec. 23, 304 Era of Science and Man (C. E. 1904), as "The Conclusion of the Present Year on The Important Matters,"

BY THADDEUS BURR WAKEMAN.

(Professor of Law, Sociology and Applied Science in L. U. O.)

NOTE.—For the Basis of and Introduction to this Lecture see "The Theses" of Prof. Ernst Haeckel in the REVIEW for last December, and the diagram of the "Five-Story Mansion" in the number for February last.

[Continued from the March Number.]

THE FOUNDATION AND SUBSTANCE OF ALL:

MATTER AND ITS MOTIONS.

THE World *objective* we must make *subjective*, and so our real, satisfying Home!

The Picture-Diagram, just shown to you [see Feb. No.], is the story of the world as it is—as it stands over against and produces and sustains us every moment, out of, and as a part of, its limitless correlations. It is the world *objective* in scientific profile. But now we must change our point of view. We are compelled to live in that world, and so we must consider and appreciate it *subjectively*, as *subject* to us, so that we can make it the basis—the most useful foundation of the best life possible.

Notice, then, that each of these grand departments of nature grow out of and rest and depend upon each of the preceding departments, and in this order shown. That was the order

of their solution, and therefore of their correlation. And so we find them, and so Prof. Haeckel has described them objectively in his theses of the address on "A Universal Monistic Alliance." The law of the relation of these five departments is simply the law of all evolution, viz: the *higher* is produced by and depends upon the *lower*, *objectively*, in order to *subject* and *use* the *lower* to and for its advantage and higher life. Thus we are to observe, use and treat for ourselves this objective world, which has produced us and landed us "on this bank and shoal of time" to work out our lot and fate.

Note further, that all changes, facts, acts, events and processes in and of this correlating world, are not only co-related, but equivalent and uniform, and never produce the same result except by the same means and in the same way. When it was discovered that the chemical union of so much oxygen and hydrogen produced water (H_2O), that settled it that water could not be produced in any other way, and that it could not be like its correlates, oxygen and hydrogen. So with lightning, life, consciousness, etc. Now that correlation has shown us how they come about, that fact is conclusive that they can come about or exist in no other way. The "thunder-bolt," the "life entity," and all the old notions of "spirit," "ghost," "soul," etc., have gone with their "spooks" into absolute nothingness.

With these laws and their consequences before us, let us now look at the five real and scientific departments of the world thus placed in their scientific order and on scientific methods.

We know that we are on the planet Earth, the third from the sun in our solar system; that our planet rotates on its axis 24,000 miles every 24 hours, causing day and night—night being its shadow; that around it is our atmosphere, of which we breathe, and instead of a "firmament separating the waters," etc., only boundless space and stars beyond our power to number, extend beyond us. At the distance of ninety-three millions of miles from its sun our planet revolves around it yearly, making an orbit of 568,000,000 miles; and at the same time the sun [the whole solar system] pursues its course towards the star Lyra at the inconceivable speed of 300,000,000 miles a year.

These first facts of modern astronomy end at once all of the old "revelations" of "creation" and all of the cosmologies of the Bible and theology. But we must add to this that we find no vacuum, but an ether which pervades all space as a limitless ocean in which all forms of matter float, by which they are permeated, and out of which, upon final analysis, they are all found to be themselves but the ever-changing and correlating forms. That ether appears as the ultimate of which matter and motion, of which all things which are, are themselves but phases of rest and action in limitless being.

In his *Riddle of the Universe*, Prof. Haeckel has proposed this ultimate of matter and motion as the great subject for investigation during this century, and the scientists are well at work upon it with promising results. The discovery of radium and the extension of radiance to all forms of matter, explaining the formation of its "atoms" and yet its ultimate unity, is splendid work that brinks us within sight of still more wonderful progress. Delicacy of sensation and perception may fail us, but then we may evolve a higher delicacy, or even a new sense or mode of perception.

As it is, science has made it certain that the world has neither beginning nor ending, nor bounds in space; that it does not rest on an elephant or tortoise or ocean of water, and was not created by Elohim, Jahveh or any other god in any way whatever. It is also certain that the ether is becoming known to be the "substance" of all "modes of motion," and of all correlations of, or changes in and of, all forms of matter. Thus it is the all in all in which existence or being is realized. All motions, resistance, light, heat, electricity, affinity, attraction, repulsion, and all the known qualities and properties of matter, are modes of action by which the ether ultimately correlates to, by and with us, and thus in us produces the conscious intelligence which is learning to understand it.

The objective and subjective finally meet in this one concept of matter and motion. Thus, too, the static and dynamic were and are "now and forever one and inseparable" in this ultimate of existence—this end and source of being.

As to the *forms* of matter, notice that these are now five—the etherial and the plasmic having been added* to the old three, gaseous, fluid and solid. The two thus added are by far the most important; for the etherial is our gate to the ultimate solution of things; and the plasmic is our gate to the wonders of protoplasm, and of life, mind and consciousness. The atomic theory is still the working theory [hypothesis] chemically applicable to and in all of these forms, but with hope of reconciliation with the continuity of matter, even in solutions, by a better understanding of the "etherial" action causing both.

THE LIVING ROOM.

2. The Dress and Clothing Room of Matter and of the Earth. Probably the most sublime passage in all literature, and likely to remain such, is the Infinite Space Scene and Opening of the First Part of Goethe's *Faust*, commonly called the "Prologue in Heaven;" though there "heaven" is not our old "firmament" at all, but the immensity of starry space. Thence the "angels" of intelligence gaze in rapture upon the awful march of the sun through space and the play of the solar system of planets and

* **EDITOR'S NOTE.**—This statement is not scientifically correct in two points: first, no *new* forms of matter have ever been "added to the old three;" the writer must mean that a *new classification* of the "forms" of matter has been adopted (by some). Second, on the basis of classification of forms of matter as gaseous, fluid and solid, the two so-called new classes are not in the same category with the three "old" forms, and hence such classification is illogical and unscientific. The gases, fluids and solids are not properly "forms" but *states* or conditions of matter as affected by temperature alone, and all matter exists in one or another of these states *according to temperature*, and these states are transmutable by variation of temperature. But the plasmic "form" is really matters of two states, fluid and solid (and possibly also gaseous), in combination; while the ether is hypothetical—its existence has never been concretely demonstrated; and *no mere variation of temperature has ever yet been observed to transmute any gas, liquid or solid into either plasmic matter or ether, or vice versa.*—S. W. D.

comets, and among them our own beautiful little planet-home, the earth:

"And swift, inconceivably swift,
Earth's splendor spins its round,
Alternating Paradise-brightness
With deep and dreadful night."

The Paradise part of that brightness was not so much the glow, the blue and the gray of the ocean, or of lands and curtained sky, as of the variegated, ever-changing, living garment, wherewith the form and figure of our Mother Earth was dressed wherever and whenever the cloud-curtains of gold and silver, or the blue robe of waters, parted to give them view. The woof of that varying dress was and is none other than the plasma—the proto-bioplasm of which our world or department of life is the constant activity, and its warp was and is the fibers and filaments of the same binding and holding it in countless millions of forms and protean changes. It is by far the most wonderful and precious substance known, unless it be the ether—the mother of all and which is All. The pure carbon, the diamond, is but one of the elements, and the highest thought and feeling is its activity! After saying this, what word of estimation is proper but—silence?

As to what bioplasm really is, the chemist, because he must treat it as a "dead" body, can give only half of the answer, while its living and ever-varying action constantly evades him. Indeed, while he analyses, the living "subject" even changes the figures of its elements. But generally they are those of protein bodies (such as protein, fibrin, albumen, musculin, casein, globulin, etc.) and heads the list, viz: carbon 54; hydrogen 7.1; oxygen 22.1; nitrogen 15.6; phosphorus and sulphur, inconstant and variable, make up the balance of 100 parts. This, of course, is approximate only; but for that reason giving, perhaps, a better idea of an ever-living picture, and so never exactly the same. Its main peculiarity is its responsive, assimilative and vital action which is *life*. Prof. Haeckel has told its story in books translated and printed by Appleton, New York, and to be read by all who wish to know what the true "Book of Genesis" is. In so reading, remember

the clue given by Prof. Ray Lancaster: that the animal and not the plant line is the true course of evolution. Its secretion or excretion of lime compounds as shells, bones, etc., has enabled it to realize the ladder of evolution from the amoeba up to man. But the cells which secreted cellulose and carbon and formed a wooden prison about their bioplasm were compelled to use the earth as their stomach, and so to remain stationary in every sense of the word. The animal cells were those whose lime secretions enabled them to hustle for a living, to carry their stomachs and fill them as they went, and care for love affairs on the way.

As to its origin, extent and properties, science has been full of hypotheses, with the result that the hundred years since it was first recognized by Oken and Goethe have shown the conclusions stated by Prof. Haeckel in his theses to be incontrovertible. He tells us that life, mind, consciousness, "spirit" and "soul" of man are the active processes of the bioplasm of which his nervous system and brain are composed; without them, they are not. Hence we know that as these faculties come into and continue in existence in this way, they do so in no other. Such is the law of correlation and economy stated above, as to which exceptions are the impossible.

Is it not time and in view of these now well-known facts and conclusions, that the language of intelligent people should cease to show their complete lack of intelligence on these subjects? What possible meaning is imparted when we are told that "God is the spirit *who* surrounds and interpenetrates all worlds and all existences?" The truth is that the progress of science within the last century has left such language as this, and indeed all of the old words of theology, metaphysics and "reformers" generally, stranded, and without any meaning—unless it be one that is wholly false. They are running a train to a world that no longer exists, "just as though nothing had happened," and unless they heed the warnings and reverse or change course the catastrophe will be theirs—and the most tragic in history.

As to the origin of bioplasm, it is enough to know that by nature "every event has parents," and that "the supernatural"

is the impossible. Though it is certain that the elements (C.H.O.N.P.S.) which produce this life substance are still being so combined chemically and vitally—still, as the process is one that could be seen by the human eye only under the highest microscopic powers, and as it is practically impossible to get such instruments over the exact spot in the vast laboratory of Nature at the exact moment of time, it is practically impossible to witness the birth or scientific "creation" of life—that is, of bioplasm, for the two are one. The Romans used to say that the gods had provided that no human eye should ever see the river Nile small, much less at its source. But now we wonder at the great lakes from whence it runs, and may well call every stream that every rain pours into them one of its sources, and there is nothing supernatural about that or them at all. So now with the streams and floods of bioplasm in its protean forms and phases—they are begun by microscopic syntheses over which it is hard to place a seeing eye naturally, yet Prof. Haeckel says the conditions, when a little better known, can probably be produced artificially; and such progress has already been made in that direction that we need not be surprised to hear that living bioplasm has been artificially produced by Prof. Loeb, or some other biologist. But such is the condition of science at this time that it is of little moment whether it is solved in the laboratory or not. We know the fact that life is sustained and continued only by the correlation of natural changes in its environment. That fact is conclusive that it cannot be sustained in any other. When that process stops, so does the life process. Thus the law of economy says, "waste no time about the origin of that which cannot exist a moment without it is sustained by natural correlation." The "supernatural life" must die in its birth!

At this state of the case we have usually an insweep of lamentations as to the "dreadful," "fearful," "awful," etc., consequences of this now perfectly-well-known scientific result, which Prof. Haeckel says it is now absurd to think could be otherwise. But the remedy, sure and sufficient, for all of this lamentation is that of *sociology*, up to which we now have come, and to which we pass. (*To be concluded next month.*)

Written for "The Humanitarian Review."

WHO OR WHAT IS GOD?

BY MRS. C. K. SMITH.

TRUTH is said to be the law of laws, the logic of logics, and the science of sciences. Can one by searching find the truth about God? We can ascertain the expressed thoughts of many different persons about God and still *know* no more than before.

The very ancient question, Who, or what is God? seems to be agitating many thoughtful minds just now—especially since Dr. Lyman Abbott has so publicly uttered Thomas Paine's sentiments on the omnipresent deity. Dr. Abbott says: "I believe in a God that is in and through and of everything—not an absentee God whom we have to reach through a Bible." Thomas Paine's words were: "Do we want to know what God is? Search not the book called scripture, but the scripture called creation."

"Lo, the poor Indian" "sees God in the clouds and hears him in the wind." Immanuel Kant said: "If I do not know anything about God, why should I pretend that I do? If I talk with God in pretended prayer, this looks as if I were on easy terms with Deity." His desire to be absolutely honest with himself led him to discard the services of the clergy and physicians. From a celebrated teacher of the present day are quoted the following words: "If there existed a primal and great cause which initiated the universe in its system of inferior operations, then all minor causes would simply help the Great Cause; instead of that, the lesser is antagonizing the greater, and God is found paralyzed and Omnipotence thwarted by its own system of operations."

Helen Wilmans says God is a principle. Christian Science says, "God is good, God is all, and all is good." In a Universalist paper before me a sentence reads: "God is a Universalist, and all His children are, whether they know it or not."

Many people affirm that God is within—if you know yourself

you will know God; that our bodies are members of God's body—members of the "stupendous whole." A writer in the *Magazine of Mysteries* tells us that "the only true God to adore and worship is the ever-present God within thine own soul and all souls."

Dr. Tilden, in his monthly, *A Stuffed Club*, for February, has this to say: "I admit that the god of man's creation has a mind like his maker, but I dispute that he has anything to do with the running of the universe." Another writer in the same magazine declares, "As to God, no one can do so simple a thing as to go before a magistrate and swear that God is a fact."

The *Christian Educator* assures us that God is now positively known to be only a man-made myth—like Santa Claus—all worshipers of him are therefore idolators. Some are content to substitute the word good for God. "Praise good from whom all blessings flow." Would it not be quite as easy to personify good and worship the same as to personify God? As no two persons estimate God precisely alike, could there be a substitute that would be more satisfactory to the majority of people in these United States than the brief word God? "An honest God is the noblest work of man."

A man who evidently loves God, or at least loves all that is good, has this to say: "Not outside of self, but within, lies the great saving power. The depending on an outside power has wrought chaos in human affairs; has paralyzed mental and physical effort, and put responsibility on God, instead of self."

By what an individual does, not what he believes, should his character be estimated. If what he believes concerning God or the devil helps to make him a good citizen—helps him to be more upright in all his dealings than he would otherwise be, who should condemn even a belief caused by ignorance?

San Diego, Cal., Mar. 9, 1905.

A disposition to doubt is the first sign of an awakened mind. The history of the evolution of the interrogation point is the history of mankind's awakening.—*Suggestion.*

TOO MUCH HELL.

IN the Sunday Magazine Section of the Los Angeles *Times* of Feb. 19th, Harry Brook, editor of the "Care of the Body" department, makes the following just and sensible comments on one fanatical feature of the late endemic of hysteria :

During the recent religious campaign in this city, which they call a "revival," one of the ministers complained that people were drifting away from the old-fashioned theology, and that more hell should be injected into the services.

In the humble opinion of the editor, this man is altogether wrong, and is preaching a dangerous doctrine. What we particularly need is not more hell in the future, but more heaven at present. We have far too much hell already—in the family, in society, in factory and workshop, in politics and everywhere.

Fear is the great curse of the human race—fear and worry.

They kill hundreds of thousands every year, and make life miserable for other millions. An easy phrase that to roll off the lips, isn't it? We have become accustomed to it through theology. But let anyone, after burning his finger slightly, sit down and think what it would mean to have his entire body suffering these torments, not for a year, or a million years, but for ever and ever. Then, to this, add the fact that among the sufferers, according to the ideas of some religious sects, would be included not only the wicked, the unworthy, the immoral, but men of spotless character, who don't choose the same spiritual road that you are pleased to follow Nay, further, according to the teaching of Calvin, innocent children, who are not of the elect may be roasted forever and ever in a furnace—a literal furnace. Is it any wonder that the human mind, emerging from the slavery of medieval superstition, and the subsequent thralldom of bigoted puritanism, is at the last beginning to revolt against such horrifying and blasphemous doctrine?

But this is not a sermon on religion, only a few suggestions on hygiene. Don't allow yourselves to be oppressed by fear—either fear of the present, of the immediate future on earth, or of your future in heaven, for of what is going to happen after you die you know exactly as much—exactly as little—as any other living human being. No one has yet returned from that bourne to tell us what lies beyond the veil, unless, indeed,

we are inclined to credit the silly twaddle that is handed out by spiritualistic mediums as utterances from beyond the grave.

Yes, indeed, cast out fear. Don't hurry, don't worry, and keep your bowels open. Also, do all the good you can to your fellow-Christians, during the short time you spend on earth. So shall you be healthy, and happy, and fully as wise in regard to what is going to happen to you when you take farewell of this mortal sphere, as any man who preaches down to you from a pulpit every Sunday.

"WHO IS THE INFIDEL?"

B. FAY MILLS, the "reformed evangelist," addresses large audiences of intelligent and liberal-minded people every Sunday in Los Angeles. Recently he took for the subject of a "sermon" the question above quoted, and from his address I present herein some of his most radical and pertinent paragraphs, as follows:

The infidel differs among different races and among different people. The Christian is an infidel to the Mohammedan, and the Mohammedan is an infidel to the Jew, and the Jew is an infidel to the Christian. And so it sometimes depends on where a man lives as to what the answer shall be.

Socrates was put to death for infidelity, Jesus was crucified because He was an infidel, according to the views of the people in power in His time. Luther was regarded as an infidel in his day; and Ralph Waldo Emerson was considered one of the American leaders of infidelity when he was in his prime. I was brought up to regard Emerson as much an infidel as Col. Ingersoll is regarded today. The name by which the early Christians ordinarily were called was the idea of the Romans that the Christians did not worship any God that was worthy of the name. Many orthodox ministers have told me that they do not believe even the modified kind of orthodoxy that is taught in our churches today; but they seem to think that if they told the truth the people would suffer. This is what I call infidelity. When Col. Ingersoll says that he is a disbeliever, and at the same time says that he is willing to trust the order of things, he is uttering a sentiment of the profoundest faith.

While I do not agree with Col. Ingersoll in all of his opinions, I believe that his belief is infinitely nobler than to believe

in hell and smile, or to believe in hell and not give one's self to a long life of crucifixion or anything that might keep those around us from sinking into eternal fires. It is far more honorable to disbelieve in a God who administers a place of never-ending torture than to believe in the divine permission of permanent evil anywhere in the universe.

SMILEOGRAPHS.

[Selected.]

Charles: "Your uncle is a very religious man, I understand?"

Henry: "Oh, yes, indeed! He positively hates everybody who belongs to any other church than his own."

"Say, pa," asked Willie softly, "what does a chopping sea chop?" "I guess," answered his father, not wishing to appear stuck: "I guess it must chop the sea-board." "Wrong," said Willie, "It chops the captain's log!"

A little 4-year-old miss, being told to pray for her father, who was absent, her small brother, who was ill, and the servant who had sprained her ankle, did so, and to her mother's astonishment concluded as follows: "And now, God, please take good care of yourself, for if anything happens to you we'll all be in the soup."

Any old whaler will tell you about the sailor who fell overboard and was gobbled up by a big sperm whale that happened to be going that way. It is a tradition among these rough and ready seamen that a whale cannot keep tobacco juice in its stomach, so this quick-witted chap began immediately to chew and expectorate. Before the whale coughed him up he had time to strike a match, and he solemnly swears that he saw carved upon one of the ribs of the monster this legend: "Jonah, 700 B. C."—F. J. Haskin.

At a country fair in my youth there was a show devoted almost entirely to Biblical relics. I wish you could have seen the faded cloth, the dusty nails and the brass jewels that did duty severally for a piece of Solomon's robe, an earring of the Queen of Sheba's, Absalom's hairpin, David's sling, and so on. In place of honor hung a sword, and the showman said: "This is the sword that Balaam was going to kill his ass with." "But," "I interposed, I thought that Balaam had no sword. I thought

he only wished for one." "You're right," said the showman.
 "This is the sword he wished for."—*Gen. Blackmar, National Commander, G. A. R.*

PARENTLESS SEA URCHIN.

Oh, poor little parentless urchin,
 Without any trace of mamma,
 You're never to find in your searchin'
 Any proof that you had a papa.

A chemico-physico Adam,
 The first to be made "while you wait,"
 With forefathers none—if you had 'em
 You couldn't make claim to be great.

You're famous forever and ever,
 Oh, urchin without a papa;
 You're from—and it's awfully clever—
 A pathenogenetic larva.

No cousins, nor uncles, nor aunts
 Shall gather to call you "a dear,"
 Are you really retreat or advance,
 You parentless Loeb pioneer?

—*New York Sun.*

Two thousand years of careful selection, by weeding out and burning every man who could think and reason on religious subjects, have given to the world a special breed of mankind that can reason on any mortal thing in the world except religion; they are just as much an artificial production as the pouter pigeon. If a pouter pigeon take pleasure in puffing up his breast and strutting about with his head in the air, I have no desire to let the wind out of his crop. If it give him pleasure, let him enjoy it. And so it is with religious people; they have a strong and abiding faith, and they wish to exercise it upon something. They are proud of their faith—quite as proud as the pouter pigeon is of his breast; they seek something very difficult to believe in order to exercise their faith, and the Bible furnishes them with the exact article they require.—*Sir Hiram Maxim, in the Literary Guide.*

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.
Payable in Cash, P. O. or Exp. Money Order; personal checks
not acceptable. One copy, 10 cts., dime or stamps.

VOL. III. APRIL, 1905. NO. 4.

EDITORIAL.

The most sacred and sublime psalm is a harmonious life.

The best evidence of what a man believes is what he does.

What one professes to believe is often greatly at variance with what he actually believes, as demonstrated by his acts.

THE HUMANITARIAN REVIEW stands for a Liberal Rationalism that is superior to Christianity as a guide to and motive for right conduct.

It has been said that it is what one *does* and not what he *believes* that is of consequence; but belief is a great modifier of action, and one usually acts in accordance with his belief; and so a fallacious belief may, and generally does, lead to wrong acts, while correct belief and knowledge lead to right acts.

The cheerful Christian who professes to be happy in his religion though he believes in eternal damnation of a large majority of the human family, including many of his very dearest friends, even his mother and his child, is either a moral monster or a maniac, or else he is self-deceived as to his real belief.

A Stuffed Club for Everybody is the rather bizarre and ominous title of a very excellent monthly magazinelet that comes regularly to the REVIEW. Dr. J. H. Tilden, the editor, is a radical and fearless Freethinker, whose specialty is the rational treatment of the sick, but he branches out freely in discussing such questions as that of immortality, of a personal God, etc. It is published at Denver, Colo., at \$1 year. It is O. K.

—o—

A recent letter from Prof. W. F. Jamieson, of Pentwater, Mich., informs me that he now has his little home secure, and he feels encouraged accordingly. He also tells me that he has taken to "preaching," to 'save' saints, sinners and Freethinkers!" He has published a "Sermon on Honesty," and will send anyone two copies of it for five cents, or ten copies for 25c., or 40 copies for \$1.00. Address him as above.

—o—

M. M. Mangasarian, lecturer for the Chicago Free Religious Association and editor of the *Liberal Review*, has announced his intention of attending the International Freethought Congress to convene in Paris, France, September next. For program of that meeting, see *HUMANITARIAN REVIEW* for March, the first (and so far, I think, the only) American Freethought periodical to publish it in full.

—o—

Among the much-esteemed exchanges that come to this office are the *Ingersoll Memorial Beacon*, of 164 La Salle street, Chicago, and the *Searchlight*, of Waco, Texas—both able and worthy advocates of scientific Rationalism. They are monthly publications, their prices being respectively 50c. and \$1 a year. Every Liberal Freethinker should take them both, as well as the *HUMANITARIAN REVIEW*.

—o—

Prof. Wakeman's lecture on *The Past, Present and Future of Freethought* may be obtained by addressing Dr. Dora Greene-Wilson, University Building, Kansas City, Mo. Price, 10 cts. And do not fail to read the Professor's able lecture now being published serially in the REVIEW.

In this number of the Review is printed a second installment of Prof. Wakeman's lecture, which I had expected would conclude the series; but the serious mishap to Mr. Wakeman mentioned in last month's issue has prevented the preparation of the copy of several pages. It is now hoped that the publication will be completed in the May number. See a letter from Prof. Wakeman in the "Communications" department.

The Humanitarian's "God" (not Jahveh) is his highest ideal of human perfection; his church, the wide world; his congregation, the whole human race; his Bible, the Book of Nature; his prayer, labor; his creed, Do Right; his sacrament, kindness; his ritual, art; his pulpit, the printing press; his sermon, science; his savior, Truth; his hell, sympathy with the sufferings of others; his heaven, joy in the fruits of a life well lived and rejoicing in the happiness of others

So far as anyone knows to the contrary, man is "the Supreme Being," if personality is implied in the word being. That is, man, the race, is superior to the individual man, and by natural law the individual owes allegiance to that Supreme Being even to self-sacrifice under certain circumstances; just as the individual honey bee under certain circumstances destroys the drones that the colony may survive, and even freely sacrifices its own life in battle in defence of the hive.

SIGNS OF THE TIMES.

? or †. These are the "signs" of the two great world-interests of today, Science and Superstition, or Rationalism and Christianity. The one, †, is at the same time a cross, a sword, and a dagger, emblems of vicarious suffering, propaganda by warfare, and the treachery of the Inquisition. The other, ?, emblem of the inquiring eye of scientific research concentrated upon a point of observation—that interrogation which leads the devotees of science on to the conquest of the mysteries of the universe and an overwhelming admiration and reverence for its majesty, an abiding faith (confidence) in its inexorable laws,

a recognition of universal kinship, especially of all animate beings—pre-eminently so of mankind, that inspires a broad sympathy and benevolence—an enlightened Humanitarianism that may well be called the “Monistic (Oneness) Religion,” or the “Religion of Humanity,” now being “revealed” in the modern “scientific dispensation.” Under which flag do you choose to march—the blood-stained one bearing the sign of the cross, i.e. a sword or dagger, †, or that pure white banner of peace bearing the emblem of rational observation and inquiry, ?, that leads on to human enlightenment and a sound morality?

TRUTH VS. “BELIEF CAUSED BY IGNORANCE.”

In the article in this number by Mrs. C. K. Smith, in the last paragraph, page 135, this question is asked: “If what he believes concerning God or the devil helps to make him a good citizen—helps to make him to be more upright in all his dealings than he would otherwise be, who should condemn even a belief caused by ignorance?” Such an argument is accepted by many people as logical and conclusive; nevertheless it contains a fatal fallacy. The sophistry consists in assuming as true the very thing sought to be proved and using the assumption as the major premise in the syllogistic argument. The little word “if” is scarcely noticed; but it is big enough to spoil an argument and lead into error. The real question is: Does a belief in the existence of gods and devils, or God and Satan, help to make one a better citizen, etc., or the reverse? Only facts should be used to prove that it does one or the other, not mere suppositions or assumptions. One who believes in ghosts cannot realize that the erroneous belief does him any harm; yet no intelligent person who does not believe in ghosts would be willing to have his child deceived into such belief. The gods and devils are only ghosts “of larger growth.” The assumption that “a belief caused by ignorance” “helps to make one more upright” would lead to the abandonment of all science, all education, all reasoning, even all observation, and would reverse evolution and carry the human family backward and downward to the very bottom of the ladder of universal life;

for the object of reason and animal "instinct," even the power of the simple animal or plant cell to accept the useful and reject the injurious and useless, is to lead *out of error*. Many people have quoted Shakespeare's "When ignorance is bliss, 'tis folly to be wise," and considered that the statement proved that ignorance is bliss and wisdom folly! It proves nothing. As Rationalists, we must stand by the general principle that *the truth is to be trusted*; that "belief caused by ignorance" is the arch-deceiver of mankind, and leads astray, and that the exceptions to the rule are only apparent and dependent upon ignorance of all the facts connected with them. Beware of the "ifs!"

Since putting the above into type the *Agnostic Journal* of London, for March 4th, came, and I find in it this: "Here is another condensed gem of truth: 'If Jesus performed all the miracles attributed to him, then he bears unmistakeable credentials as a teacher sent and endorsed by God.' [Rev. Torrey.] What a delightful 'If'!"

WHY DOES NOT GOD SPEAK ENGLISH?

Why does not God speak to men in words, as man speaks to man—as a father speaks to a child? It will not do to say that an omnipotent and omniscient being "can't" speak the ordinary vocal languages of man; besides, if "his written word" is acknowledged to be genuine, we are bound to believe that in days of old Jahveh, "the Lord," could and did speak Hebrew or Aramaic—to Adam, Cain, Abraham, Moses, Paul, the congregation at the baptism of Jesus, etc. But for nearly 2000 years he has uttered no word even in answer to billions of solicitations poured forth in awful anguish by "his own peculiar people." Logically speaking, God is not omnipotent and cannot speak the modern languages, or he is not merciful and kind and will not speak, or there is no personal God. Take your choice—a finite, more or less impotent God, a merciless, cruel God, or no God. An omnipotent, omniscient, just and merciful God would demonstrate his existence and divine attributes every day by speaking naturally to his poor, finite, imperfect children, and there could be no such thing as atheism or even agnosticism. That he does not speak proves his non-existence.

HAS THE ATMOSPHERE WEIGHT?

Refutation of the Theory of Atmospheric Pressure, is the title of a pamphlet by Chas. Heintz, of San Pedro, Cal., recently published. Mr. Heintz is a Freethinker and a patron of the REVIEW, and has kindly sent me a copy of his little book. It is a booklet of twenty pages. No price is given, but it is probably ten cents, and can be procured from the author. The phenomenon usually called atmospheric pressure, and which is the effect of gravitation of the atmosphere, he ascribes to "magnetic cohesion and adhesion." But he says that "the earth with the moon, and all the planets, including far-off Neptune, are all held by the same magnetic force to revolve around the sun," which science affirms is the same force as that which causes atmospheric pressure but calls gravitation instead of "magnetic force." It is hard to see how a mere change of names can disprove a theory. Mr. Heintz argues the questions involved from various viewpoints, and gives many illustrative drawings which are supposed to prove his theory correct and the generally accepted one erroneous. I cannot here undertake a criticism of his argument, but, admitting the ingenuity and plausibility of it, I think his logic is defective through misapprehension of certain fundamental facts and principles. I prefer to advise everyone who is interested in the study of physics or civil engineering to procure a copy of the book and study it thoroughly. Right or wrong, it is interesting; and his facts and illustrations are likely to help the reader to a clearer insight into some of the principles discussed.

DETERMINISM VS. "FREE WILL."

Some time ago I printed in the REVIEW an article in which I tried to elucidate the idea that man, physically, intellectually and morally, acts wholly under natural immutable and exceptionless laws, and that our notion of a "free will" is the result of illusion. Since, I have read a treatment of the same matter by one of the most clear-minded and most profound thinkers and writers among modern scientists, George Gore, F. R. S., LL. D.

The article was entitled "The Coming Scientific Morality," and was published in the *Monist* of April, 1904. As confirmatory of the views I set forth in the article above referred to, and as expressing the ideas better and more authoritatively, I quote the following paragraph:

"Under the influence of universal motion and causation, acting according to invariable laws, all material bodies, ourselves included, 'do as they must,' and we are so far justified in all our actions, whether moral or immoral. Some persons are alarmed at this great scientific statement, as if it were wrong to submit to greater powers than our own; but whether we consider it right or wrong, we have no choice in the matter; even the great globes in space are compelled to obey, and why should not we? It might be supposed that if this were true, it would render unnecessary all praise and reward, punishment and blame; but as causation is not suspended in the mutual presence of any two bodies, we are still compelled by the influence of our environment to encourage 'right' and discourage 'wrong' by all ordinary means. We may reasonably conclude that even the greatest criminals 'do as they must,' and this is the truest charity, because while it does not prevent correction of immoral conduct it calms revengeful feelings, and prevents undue punishment."

THE "FIRST CAUSE" FALLACY.

In my articles in the *Review* on "Which God?" and "Psychism," and elsewhere, I have tried to make plain the true relationship of cause and effect, that the terms *cause* and *effect* do not designate two kinds of things, but the same things in different relations to each other, and that *there can be no "first cause"* as *every cause is itself an effect*. Prof. Gore, in the article above quoted from, ably and clearly presents the same view, thus:

"Many persons want to know 'the first cause of all things,' not thinking that this is quite beyond our feeble powers, and that *every cause must have an earlier one to produce it*. [Italics mine.—Ed.] Causation acts as surely in a complex machine, in a man as in a windmill, in morals as in mechanics, provided that all the necessary conditions are present. This statement is

based upon the great principles of *indestructibility of motion* and continuity of cause and effect, but the degree of certainty in morals *seems* to be less than in mechanics, because the more numerous conditions confuse us."

Again: As to the impersonality and non-mental and non-moral character of the inherent physical motions (or so-called *forces*) of universal matter, which some call "the Immanent God," and as to "soul," "spirit" or mind as an entity and capable of existence independent of living brain and nerve tissues, which I discussed in those (and other) articles, Prof. Gore pertinently supports the position of the REVIEW as follows:

"The abstract idea of universal molecular motion is very similar to that of a Deity, and many persons have unscientifically spoken of God as being 'all-pervading mind.' It is true that such motion has the qualities of omnipotence, omnipresence, infinity and invisibility, but it has not that of personality; nor is it really 'mind,' because the existence of mind in the absence of nervous substance has never been proved. The idea of the existence of a 'mind' or 'soul' as a separate entity, whether in the body or out of it, is another error opposing moral progress. It is really only a mental abstraction of our collection of thinking faculties. The independent existence of mind has never been proved, and the idea has for ages deceived millions of persons."

THE EVANGELISTIC HELL—Worse than "Fire and Brimstone."

One of the evangelists who lately tried to debase Los Angeles to the level of medievalism, the Irreverent M. Stough, in one of his alleged sermons took for his text the story of Dives and Lazarus. I extract a few sentences as examples of what ignorance, superstition and fanaticism can do for a man even in these days of science and general enlightenment. As reported in the *Times*, he said:

The men who are bound for hell and sure to get there if they keep their course, are not only the flagrantly wicked people, but the people who have cut God out of their daily lives and are living unto themselves.

The speaker said that all such persons—all unbelievers—are on a par with liars, whoremongers and idolators; that was the

rating given them by Christ, and they would all go to hell together.

[That is, no matter how moral you are, how much you love your neighbor and sacrifice yourself for the welfare of others; no matter how pure in thought, how virtuous in act, and how beautiful in character you are, you are classed with the vilest and most criminal people and consigned with them to eternal torture, unless you "*believe*" that which you have no evidence of being true, and hence *cannot* believe! While he who lives seventy years of the most self-degrading debauchery and ends his life on the gallows for the murder of his innocent wife or neighbor, goes direct to Paradise if in his ignorance and superstition he is able to "*believe*" the impossible!—ED. H. R.]

The gospel according to St. Luke (xvi:22) is lacking in detail as to the death of Lazarus and the disposal of his body; it merely says that "the beggar died and was carried by the angels into Abraham's bosom." Mr. Stough described the incident more circumstantially. He said that Lazarus was accustomed to hang around the outbuildings of Dives' mansion and wait for hand-outs from the servants of the rich man, broken remnants of bread, cake and terrapin. One day, he said, Lazarus, who was a forlorn and miserable fellow, keeled over while hanging around Dives' carriage-house, and his corpse was dragged to one side by the servants, so that their master should not be annoyed by the sight. Soon afterward a garbage cart came along, and the beggar's body was lifted and thrown into it. In due time the sore-plagued clay of the dead man was deposited on a garbage heap outside the city gates and burned. Then Dives died, and the manner of his funeral was very different. Mr. Stough gave some description of the floral pieces that graced the rich man's obsequies.

Ten thousand demons of a lost world, said the preacher, welcomed Dives' lost soul into hell, to which region he had belonged for a good many years. But when the soul of Lazarus took its leave, 10,000 angels stopped singing in heaven's choir and came down to earth and lifted it from the beggar's body that had been cast on the garbage heap for cremation, and bore it Godward, singing: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting hills!"

Mr. Stough gave the following reasons for his belief in hell:

1. The eternal justness of God.
2. Belief in the Bible from cover to cover, which teaches thoroughly the doctrine of retrit-

bution. 3. Belief in his own inner consciousness. 4. Belief in heaven; by the words of the Bible, a book of revelation, heaven and hell rise or fall together. 5. Belief in the teachings of Jesus Christ, discarding, if desired, all of the Old Testament and one-half of the New and standing only on the Acts of the Apostles.

[Closely scan Mr. Stough's "reasons for his belief in hell" and they will be found to be utterly unreasonable assumptions and not demonstrable and verifiable facts; the alleged "reasons" being as devoid of evidence of their truth as the existence of hell itself. His true reason is, he "needs it in his business!"—Ed.]

The speaker said he wished he could believe in hell as nothing worse than "a lake burning with fire and brimstone," but that it is a rule of rhetoric that a figure of speech is always weaker than the thing sought to be expressed.

[Rules of rhetoric prove nothing. In fact exaggeration, hyperbole and striking figures of speech are commonly used to arouse interest in things less sensational—condiments in connection with insipid food.—Ed.]

God, concluded the speaker, is not responsible for hell and has nothing to do with sending men there.

[The Bible contradicts this. God made man incapable of resisting temptation to do wrong, and then provided the temptation and a tempter to entrap his innocent children; at the last he is to be the judge who is to declare, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" Accepting the Bible, we are bound to believe that God only is "responsible for hell," and has *everything* "to do with sending men there," and that the whole scheme is the work of a treacherous and infinitely cruel monster. But I prefer not to accept the biblical story and its theory of "retribution."—Ed.]

CORNELL'S PRESIDENT WHACKS THE BIBLE.

An exclusive dispatch to the Los Angeles *Times* dated Ithaca, N. Y., Feb. 5, contains the following:

"President Schurman of Cornell University startled the students assembled at the chapel today, during an address on 'Christian Faith,' by declaring that educated men no longer regard the 'facts' in the Bible as true, and that the Bible must

be considered as only a mold into which religion was poured 2000 years ago. He said:

The Christ of the twentieth century differs from the Christ of the nineteenth and preceding centuries. No longer do educated men go to the Bible as a text-book of physical science. It seems strange that men should have ever regarded the Bible as such. I do not think there is any history in the Bible, simply because the Hebrews never wrote history. I don't attempt to explain the miracles attributed to Jesus Christ by the Bible."

In the matter of securing funds from the Government for the support of sectarian Indian schools, as disclosed by Senator Bard of California, the Roman Catholics, of course, gobbled up nearly the whole of the funds, getting for the year ending next June, about \$98,460 as against \$4,320 obtained by the Lutherans, who appear to be the only Protestant sect who "enjoyed" the steal. The claim that the Indians petitioned for the distribution of the funds was made, but it is more than likely the petitioning was engineered by the priests and the Indians were merely their tools.



The anniversary of the birth of Robert Emmett, March 2, 1905, was celebrated in Philadelphia by the Paine Memorial Association, which secured as speaker for the occasion Mr. J. C. Hannon, who addressed the meeting on "The Real Robert Emmett." The address has been printed in pamphlet form, a copy of which has been received from James B. Elliott. Emmett and Paine were friends, and held similar opinions as to religious and political questions.



In a note from Prof. Wakeman just received, I extract the following appreciative remarks: "The HUMANITARIAN REVIEW for March has come, and I must say again, 'just splendid!' Of course I can't be a judge for others of my own work, but everything else in it is good, and worth the trivial price asked a hundred times over. I wish to call especial attention to that little editorial, 'The Object of Life.' Like that other little editorial

on 'Matter neither Living nor Dead,' it cuts right down to the core of things—like your motto, 'The highest duty of Man is his duty to Mankind.' Pain and pleasure are the instruments of evolution in working out and making possible the higher destiny of our race, and our intelligence is another of its instruments enabling us to do its work knowingly, wisely and well."

Prof. J. S. Loveland recently delivered before the Los Angeles Liberal Club one of the most able, logical and clearly-expressed addresses ever delivered before that Club. His theme was the necessity of united organized effort of all liberal people, regardless of minor and comparatively unimportant differences of opinion. He used the best of English, and his delivery was calm and impressive, such as plainly distinguishes the reasoning thinker from the ranting, ignorant egotists who so often inflict their crudities and silly stuff upon the Club. The Professor is eighty-seven years of age, but his intellect is still wonderfully clear and vigorous.

In a letter from Robert Gunther is sent his renewal for the REVIEW, and an order for my booklet, *The Scientific Dispensation*, but he says: "I do not believe that I will agree with anything in that pamphlet—I only want to see what can be said on that side of the subject." That is certainly an extraordinary statement. What "side of the subject" does he expect to find advocated? A critic should at least wait until he sees a book before he decides. Briefly the "side" that the book sets forth is this: Science and not supernaturalism is the true source of ethical and true religious rules of action—using the word religion in a sense therein carefully defined.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Geo. W. Brown, M. D. Order it now.

COMMUNICATIONS.

That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

EXPLANATORY.—FROM PROF. WAKEMAN.

To the Readers of THE REVIEW and all Friends:

Nearly two weeks ago, while at my farm work, I was on a treacherous stone fence trying to pull a grape vine from an old apple tree, when the snowy stones slipped from under me and I fell upon stones not snow-covered, and I lay some time with the feeling that "the last of earth" had arrived. Result: a rib was broken and the bruises were so sore that my body became a kind of painful, immovable log. After enduring this for a week or so, I crawled out of bed and tried to go on with my writing; but the result was such that my doctor said I must give it up and rest, or give up for good. Hence the copy for the last pages of my Lecture could not be prepared in time for this number of the Review. But I am not ready to give up the fight yet; for the "spooks" still live.

So those out of the old prison must renew their efforts to get others out; for there is no health, satisfaction or completeness in or to this world until science exorcises the spooks, gods and devils out of it. And the trouble is that the disease is so old, latent and general, that it is the hardest of all the difficulties in the way of progress. People the least suspected are badly infected, and even so-called Liberals often the worst. After hearing them talk about science, just as though they had been emancipated by it, you have only to get its Roentgen rays through them to see under their jacket or corset a "spook bigger and blacker than a woodchuck!"

"What is to be done?" do you ask? Why, this: The basic laws of science, the laws of *correlation* or "substance," as Prof. Haeckel calls them, and the law of *economy* in nature's processes, must be made known so generally that there will be a change in public opinion. When these laws are understood

and applied, people will be as ashamed of this mental delusion of spook and spirit as they are now of a preventable physical disorder. This knowledge, it seems to me, is now deliberately suppressed by those whose duty it is to make it known—the press, the teachers, the universities and the reformers. They are practically under the duress of the spook religions. I earnestly hope that Prof. Haeckel's new movement towards emancipation may go far enough to enable us to discover the real Liberals, so that real scientists may know their friends and their strength. To know the truth ought not to make one a solitary in this age—but it does.

Let us begin the campaign, then, "by circulating the documents"—such as Prof. Haeckel's Theses, Ingersoll's Address before the Free Religious Association of Boston, the last of his efforts, and the grandest and best, and my lecture on the "Past, Present and Future of Freethought." These should all be read together, and they contain the true scientific remedy for all phases of spookism—the application of the laws of science to it. That scientific argument has never been answered and never can be. I have stated it publicly many times and tried to get some Spiritualist to answer it, but they dare not touch it. Years ago, when the Liberals had their Congress in New York, I had it in my address before them, with Ingersoll in the audience. He gave me hearty congratulations, and said "that is bed-rock and unanswerable." In that last lecture of his, he repeated it in his own inimitable and poetic way—"Every event has parents," etc., to the end. For want of this knowledge, the masses of the people are deluded, humbugged and swindled out of the real worth of this world, and of their lives.

The same revolution that was made in astronomy by science (in 1600) must now be made in the science of the mind, and we are here to do our part in that work.

Now let the Liberal editors tell us where and how these documents can be best had, and let us see that the new and saving light is no longer kept under a bushel.

Yours sincerely,

T. B. WAKEMAN.

Coscob, Conn., March 5, 1905.

SCIENCE VS. SUPERSTITION.

Whenever you wish to believe in something you don't or can't possibly know anything about, all you need do is to let your sense and reason go out for awhile, and let faith and superstition come in; for brains and faith can't occupy the same space at the same time without quarreling.

Faith undertakes to account for one mystery by another. Superstition is the child of Ignorance and the mother of Misery.

Science and reason teach us that a fearless, moral life, doing to others as we would have them do to us, with this world for our country and doing good for our religion, is worth more to us than all the superstition and faith of the last two thousand years. Scientific truth is the real savior and redeemer of mankind. It civilizes, ennobles and purifies; it is the mother of joy. It destroys bigotry and superstition.

So hoping all readers of the REVIEW may earnestly search for truth, I am

Yours in search of truth,

JOEL M. BERRY,

National Military Home, Ohio.

WOMAN AND PROHIBITION.

I have found much pleasure this winter, in my lonely country home, in reading your magazine. I have just been reading the January number, and found Mrs. Smith's letter of special interest. "Why are not Prohibitionists numerous and popular?" I will answer this question just as I feel in this matter myself. I believe there are more women Prohibitionists than there are men Prohibitionists, for the reason that so many poor women are burdened with drunken husbands—men who find pleasure in drinking with every other man that invites them; and many men are self-invited when they see one of their kind enter one of these devil's dens where liquor is sold. Such, of course, take no interest in anything controlled by women or women's societies, and to them the name of "sissie" is insulting and humiliating. But they take pride in telling how much

they can drink and still not be drunk—for no man ever believes he is as drunk as the other fellow.

Why do we have a drunken neighbor or relative? Simply because women are too timorous to allow themselves to be heard, and many of them dare not raise their voice against the husband's bad morals.

I am in hopes that when the Government gets through with the postoffice thieves and the beef trusts that it will take up the whiskey problem. For of all the curses that could be visited upon a people, to my mind, the manufacture and sale of intoxicating liquors is the worst.

I think every lover of good roads should vote to punish the rum-seller by compelling him to keep so many miles of country road in good shape each year so that when one of his patrons becomes disabled from too much booze to drive over bad roads his poor horse could take his master home safely and without dumping him upon the road, thereby causing extra work for his poor, weary wife.

LAURA E. CALDWELL.

Gladstone, N. D., March 1, 1905.

FAITH OF SOME DISTINGUISHED AMERICANS.

Many of the most distinguished men of this nation, including Washington, Lincoln and Grant, have been claimed by inadequately informed persons, to have been Christians. To determine the truth or falsity of the claim, Prof. J. E. Remsburg, who spent much time in investigating the evidence relative to the faiths of those distinguished Americans, offered a liberal reward for evidence that either of the above-named persons had ever held that Jesus was a supernatural being. The offer of Mr. Remsburg was published in several papers about seven years ago, but no evidence was ever offered or denial made of Prof. Remsburg's contention. Recently a resident of Toledo, Ohio, stated that the late Mayor Jones of that city was a Christian, but the fact that he repudiated the miraculous conception—the supernatural birth story about Jesus—is evidence that he was not an "orthodox" Christian. In the words of the eloquent Congregationalist preacher of New Haven, Conn.,

Rev. Dr. Munger, "He stood too near God to be deceived by such rendering of his truth." The good Samaritan, as Jesus puts it in his parable—the good and just gain a blessed immortality—righteousness opens the door for humanity. Like that scholarly preacher, Jenkin Lloyd Jones of Chicago, the Toledo mayor repudiated the "vicarious atonement," a supernatural savior, a miraculous salvation, a cramped heaven, an ample hell, as belonging to the credulity of ignorance; of itself a mark of the unsaved, the evidence of damnation, the damnation of one who sets convention and tradition against science and history, and the ever-expanding vision of the wise. The departed mayor was the true brother of all those high and bright spirits who are striving to make the soul of this age fit to inhabit, and nobly impel all that is best and inspiring.

J. H. SHERWOOD.

Wauseon, Ohio.

SCIENTIFIC VS. CHRISTIAN PROPAGANDISM.

January 29th, Rev. Dr. McKim, of this city, preached from the text, "Our God shall come and shall not keep silence," and he remarked that "God does not directly make himself known. No voice from heaven breaks the silence." [I wonder why?—ED.] "The universe is the whispering gallery of God."

The regents of the American So. of Religious Education are going to send lecturers of all the denominations to the chief towns of the country. They say "this commission will begin operations in the Trans-Mississippi region, covering all of the Western states." What I desire, and think the country needs, is that true scientists be sent to tell the people all over the country that theology is a humbug, and that "in science alone does truth reside." I wish scientists and Freethinkers would unite in raising a fund for that purpose. But many of them are not brave enough to be true scientists.

MRS. M. M. TURNER.

Washington, D. C.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"
BY ELIZA MOWRY BLIVEN.

SERIES ON MORALITY.

HELPING OTHERS.

[From "The Altruist."]

If you were me and I were you,
And each should know we were the other,
How would we speak, or think, or do,
Except to be to each a brother?

If we could feel the pain of others,
Or sense the pleasure which they feel,
How would we act, except as lovers,
To give no pain, but seek their weal?

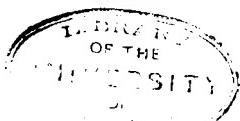
Yet thus we are each one a part,
To make the social bond of man,
No two alike, but each impart
By helping others all he can.

LESSON XIX.—FOR LITTLE ONES.

BY ELIZA MOWRY BLIVEN.

Little Billy found that when he cried his mother let him have anything he wanted. He kept her doing things for him all the time. She said: "He is too little now; when he is bigger I will teach him to do right." But the bigger he grew, the worse he acted. He ate anything he chose, and would not obey; so he often got hurt or sick. He went where bad men gathered, listened to their nasty songs, stories of quarrels, cheating, gambling, thieving, etc., and then did such things himself, and grew up to be a bad man.

Georgie's mother never gave him anything he ought not to



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have. If he cried she said, "No; but when you stop crying you can have something it is right for you to have." Soon he found that he fared best when he controlled himself and obeyed his mother. She kept him learning what was right and doing right. She told him never to listen to bad talk; it would stay in his mind and lead to bad thoughts.

Good reading, thinking-out the why and how of things, learning how to do things, having good playmates, taking care not to needlessly hurt other children or animals, etc., all help boys to grow up to be wise, kind, honest and honorable men.

LESSON XXVII.—FOR BOYS AND GIRLS.

BY RUDOLPH SCHNEIDER.

You want to become good citizens, and happy men and women. The object of our life is happiness. All men have equal rights to strive for happiness. Do not conclude that every person has the right to do anything he pleases to satisfy his desires and wishes, without regard to others. That would take us back into the condition of barbarians, where neither life nor property of the individual is safe. The fact that all men strive for happiness, with equal rights, is why we have duties and obligations toward each other. For the rights of one man only go to where the rights of the other begins. We must grant everybody the same right which we demand for ourselves, and treat everybody the way we want to be treated by them. In order to tell what is right or wrong, we must judge our actions by their consequences; by the effect they have on the happiness of others. Any action, by which any person is injured, either his body, his property or reputation is wrong. We are responsible for the consequences of our actions toward our fellow creatures. (Give examples.)

LESSON XXVIII.—FOR GROWN FOLKS.

BY RUDOLPH SCHNEIDER.

To do what is right, and avoid the wrong, to comprehend justice, to have sympathy with the sufferings of others, to be kind and forgiving, is morality. It is knowledge of realities and relations of life, which has to be acquired by each generation. As morality is indispensable for the happiness and

welfare of mankind, parents and teachers should hand it down to their children as early in youth as possible. A firm consciousness of what is right and wrong, is the only thing to give a man the necessary strength of character to control his passions and resist temptations in the unavoidable struggles of life.

Many people commit numerous offences because they are not aware of what is really beneficial or harmful to themselves or others. Every wrong thus committed creates the demand for laws and organized government, with authority to protect the rights of the individual.

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If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

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Teachings of Jesus Not Adapted to

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Some Psychic Experiences of an Octogenarian; 15
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VOL. III.

MAY, 1905.

NO. 5.

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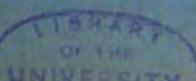
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ISSUED MONTHLY AT

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SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.
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Frontispiece of *The Humanitarian Review*.

THOMAS PAINE.

[From Marble Bust by Sydney Morse, Sculptor.]

See page 182, "The Rejected Bust."

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

VOL. III.

MAY, 1905.

NO. 5.

"THE WONDERS OF LIFE."

SUMMARY OF PROF. ERNST HAECKEL'S NEW WORK.

BY JOSEPH M'CABE.

[Professor Haeckel's new work, *Die Lebenswunder*, has been translated into English by Mr. Joseph McCabe, and published simultaneously in England and America under the title, *The Wonders of Life*. The translator has prepared a careful digest of the work for Watts' *Literary Guide*, of London, which was published in a supplement to the January number of that publication. Omitting the introductory portion pertaining chiefly to Haeckel's preceding great work, *The Riddle of the Universe*, I here reproduce this excellent summary.—EDITOR H. R.]

IN England, Germany and the United States, the *Riddle* had (for a work of its class) a phenomenal circulation at a price that put it beyond the reach of any but serious readers. The great bulk of Haeckel's admirers (though they may not agree with every position he takes up) are among the keenest and most thoughtful and best-informed readers of every country. No competent zoologist has attacked his view of the origin and nature of life, or the evolution of mind. No psychologist of repute has endeavored to save the personal immortality of the soul or freedom of the will from his attacks. No distinguished thinker of any school has sought to reinstate the idea of a personal infinite deity. However, the great interest excited by the *Riddle* put Haeckel's position in a new light. He could no longer feel that he was preaching a gospel of despair in a decadent age. There was a widespread

and deep interest in the work, and a desire that the biological passages in it should be further developed in a popular form.

A SUPPLEMENTARY VOLUME.

Haeckel has met this desire by the issue of a large volume at a low price dealing almost exclusively with "wonders of life." In the fairy-land where those wonders are found Haeckel is one of the most competent living guides. Technically, he is known as a zoologist; but he began his career with a comprehensive ideal, and so has made himself a master of almost every branch of the science of life. To use the older and popular names, he has a commanding knowledge of anatomy and physiology, embryology and botany, as well as of zoology proper. As the great questions of biology cannot be solved by the narrow specialist—useful as that worker is in detailed investigation—we look particularly to a man like Haeckel for guidance. The inorganic world has now been virtually abandoned to the scientist with his mechanical methods. Physicists seem to imagine that the use of such methods is unsuccessful in the realm of life, and hence we have men like Sir Oliver Lodge and Lord Kelvin advising people to look in that direction for scientific encouragement. It was, therefore, well for Haeckel to concentrate on biological issues, and throw the full weight of his scientific authority in the scale against the new pretensions.

WHAT IS TRUTH?

There is one group of his critics that Haeckel does not leave unnoticed—the metaphysicians. How they threw up their arms at his disparagement of Kant, and what high disdain they expressed of his "*naïve realism*"! He meets them by a further examination of the bases of Kant's philosophy, and a development of his views as to the theory of knowledge and the nature of truth. He might have retorted by pointing to the paralyzing confusion that reigns in modern metaphysics (see the article on that subject in the new *Encyclopædia Britannica*), the scores of indications that philosophy is returning from Kantist dreams to the solid paths of realism, and the way in which the latest school of philosophy (pragmatism) is laughing the older notions to scorn. He prefers to make a direct attack on Kant and a direct appeal for a positive theory of knowledge. Haeckel

is careful to distinguish between sound and unsound philosophy. While ignorant clerics are saying that he rejects God and the soul because ordinary scientific methods of investigation do not discover them, he is really fighting his scientific colleagues in Germany for a broader and more philosophic conception of scientific work. His new work opens with the old plea for reasoning *and* experience. You must begin with facts (not with fancies, as the metaphysician does, nor with traditions, as the theologian does), but you must not end with them. He reminds Virchow, his chief opponent in this, that his own great achievement—the creation of the new pathology—was itself a new departure from the narrow empirical view; and he reminds Kirchoff, another such critic, that his founding of spectrum analysis was a similar justification of the broader ideal. Science can make no advance whatever, he points out in every chapter by actual instances, without a liberal use of hypotheses in advance of (though founded on) the actual evidence. But your speculations must start with facts, and keep in touch with facts, he then says to the metaphysicians. Kant's principles are sterile and negligible, because they start from assumption, and so cannot, except by accident, come near the world of reality. Perhaps the best of the new points he makes against the Kantists is the reminder that the evolution of the mind was totally unknown in Kant's day. The force of the observation is obvious. It is perfectly absurd to ask us to retain, now that we know the woderful story of the evolution of mind, a guess at its nature that was formulated in pre-evolutionary days. The problem has entirely changed. In other words, Kant was dealing with a totally different problem—a largely imaginary problem—from that which remains for us to face, and so the cry of "return to Kant" is a ridiculous anachronism. The mass of new evidence as to the relation of mind to brain and the localization of functions, has much the same force.

THE NATURE OF LIFE.

After this preliminary skirmish—to which Haeckel returns again and again with something like affection—we are led at once into the heart of the subject by a chapter on the nature of life. The question is ingeniously introduced with a consid-

eration of the comparison between life and the flame. But the crux of the matter is the supposed gulf between life and non-life, and the bulk of the chapter bears on this. He rejects the practice of comparing the organism to a watch or other machine (and so of raising the question of the watchmaker) by pointing out the difference of the raw material in the two cases. A whole world of possibilities lies between the rigid, chemically simple parts of the watch and the infinitely complex and plastic material of the living organism. Moreover, a glance at the simplest known organisms—the monera—shakes the "watch theory" to pieces. He describes the simple structureless character of these mere grains of plasm, and shows that there is less "gulf" between these and the higher forms of inorganic matter than between the monera and higher forms of life. In other words, the gulf does not exist. The material they are made of is quite familiar to the chemist; and there is not a single function of their rudimentary life that has not analogies in the physical world. Yet in these tiny unicellular beings we have the fundamental qualities of what we call life. The most recent experiments (Ostwald, Verworn, etc.) are explained, and it is shown how in physics and chemistry we have sufficient indication of the forces which we afterwards encounter in the living organism. The curious phenomena of growth in the crystal, and the latest studies of catalysis in the inorganic and organic worlds, show how feeble is the claim that we cannot extend the ordinary forces of nature to the life of the moneron; and, given the moneron, it is difficult to see where we must halt to question the validity of the mechanical explanation. Vitalists are merely building on temporary gaps in our knowledge of life, and these gaps are filling up with every decade of scientific progress.

To Haeckel, in fact, the vitalist attitude is only a part of a general credulity and an impulsive readiness to leap beyond the evidence into the supernaturalist position. He therefore immediately follows with a chapter on the belief in miracles. He traces the growth of the belief in the supernatural up through the slowly evolving lower races, and examines it as it lingers in modern creeds, and even philosophies. He finds a

common strain running through them all, from fetichism to Kantism—a belief in the duality of the world and its forces. The negative side of the whole history of scientific progress has been a refutation of this dualism and thrusting back of the supernatural. In the dualism of his Kantist and his vitalist, as well as his theological opponents, Haeckel sees only a lingering trace of this anti-scientific attitude.

THE SCIENCE OF LIFE.

In the chapters that immediately follow we see especially the scientific teacher. Many of them are wholly uncontroversial, except in the scientific sense, as when Haeckel has a not infrequent passage-at-arms with Weismann or Nageli or some other colleague, whose fundamental views agree with his own. But the condensed biological pages and references of the *Riddle* stimulated inquiry, and this is met by a series of chapters on purely biological questions. The work does not profess to be a manual of biology, nor is there a single chapter in it which has not an indirect but important bearing on the fundamental issue of monism in biology, and therefore on the religious controversy. But it is in the main constructive.

In dealing with "the science of life" Haeckel not only explains the work of the various branches into which biology is now divided—and a very clear table of these countless 'ologies will be found useful by the reader—but takes occasion to correct many of the confusions with regard to his position. The controversy over the *Riddle* brought, among other absurdities, a recrudescence of the confused talk about materialism, and he meets this by a few clear pages about the use of some of these much-abused terms. He is not in any sense a materialist. This is not an ingenious distinction made to avoid odium, a thing he has never shirked. But materialism would mean that one attempted to build up the universe by *matter* alone, and neglected *force*, which is, to say the least, equally important. As a fact, one of the first charges flung at you, if you confess yourself a materialist, is that you cannot explain the mind, for instance, by matter alone. As Haeckel has never laid any such narrow stress on matter alone, and never even regarded force as something secondary to matter, it is sheer

ignorance to speak of him as a materialist. However, he at the same time emphasizes the important distinctions between theoretical and practical materialism which is so sadly (but conveniently) overlooked by his opponents. "Many convinced supporters of theoretical materialism lead very simple, blameless lives and are little disposed to material pleasures. On the other hand, many priests, theologians and idealist philosophers who preach theoretical idealism are pronounced hedonists in practice." It is one of the many symptoms of the recklessness with which this controversy is conducted that a distinction so obvious in practical life is so persistently ignored.

DEATH.

The first section of the work closes with a chapter on the end of life. In this we naturally find the author renewing his emphatic rejection of the belief in immortality, as well as his attack on Weismann's theory of the immortality of the unicellulars. But the bulk of it is occupied with physiological considerations of the subject. Death—apart from accidental or externally-inflicted death—is now known to be a purely chemical phenomenon. The plasm of which all the organs are made up reaches a certain acme of vitality, and then follows a downward grade, like the outworn machine. Gradually it loses its power to "regenerate," or to replace the used-up cells or parts. The inert, irreparable matter clogs the organism and hampers more and more the still active plasm. The inevitable result of this is that the organism at last naturally ceases to function. There is no question of a supernatural malediction having "brought death into the world." The power of regeneration which distinguishes life, and the decay of which means approaching death, is traced in an interesting way through the kingdom of life. In loosely-organized beings, like certain algae and polyps, a small part has the power of regenerating or reconstructing the whole. But as we ascend the scale of complexity of organization, this becomes increasingly impossible. All this tells in favor of the mechanical theory of life and death. The simplicity or unity of the higher life-form is a clear effect of division of labor and differentiation of structure.

However, in most cases the enfeebled organism is brought to

an end by external causes, and these suggest to the author a number of philosophic reflections. When they lead him to descent on the absurdity of the belief in a moral and benignant ruling of the course of events, in face of the awful tragedies of daily life, he is on familiar ground. But he suggests new problems in connection with suicide and the painless extinction of the incurable and of abnormal children. He holds that a man has a perfect right to depart from the world when he pleases. Few but blind followers of the old ideas will differ from him in this, but he works out his principles with fearless consistency. He gives the statistics of lunacy, and asks with some force why we should prolong the lives of incurable patients of this type. He also holds that a physician should be allowed, at the request of patients and their friends, and acting under a qualified commission, to supply the incurable sufferer with the means of making a painless departure from the world; and he advocates the destruction of children that are born with evident disabilities for the struggle of life. We may expect some of Haeckel's paragraphs in this chapter to be quoted from our pulpits with fresh thrills of horror.

THE BASIS OF LIFE.

The next ten chapters rarely depart from the biological program which the author has laid down. They deal with the living organism in all its chief aspects, with its structure and its functions, its forms and categories, its origin and its evolution. The charm and the worth of the treatment come from the fact that the author has before his mind the whole breadth and variety of living nature. The specialist is a necessity in modern science, but he does not answer the questions that arise in the mind of the general reader. It is life as such—the totality of living things, or the unity that we vaguely grasp below this infinite variety—that chiefly attracts our attention. It is to this aspect of biology that Haeckel now addresses himself.

English readers have been familiar since the publication of a famous essay of Professor Huxley's with the unity of "the physical basis of life." But to say that protoplasm, or plasm, as Haeckel rightly prefers to express it, is the "basis" of life

is not enough. Life is not a superstructure raised somehow on plasm. It is the activity of plasm in its normal condition. Especially when we look to the lowlier organisms, there is no reason whatever for thinking otherwise. It is essential, therefore, to have a clear idea of the nature of plasm, and a long chapter is devoted to it. It is admitted that "we are still far from a satisfactory solution of this fundamental problem of biology." Haeckel does not pretend, as Sir O. Lodge has been telling people, to explain everything, even in his own department of science. It is extremely difficult, as will be readily understood, to isolate and examine by the usual methods living plasm—becomes dead plasm and loses its characteristic features as soon as you isolate it. We know its chemical components, but the molecule of plasm is so complex—it is probably made up of more than a thousand atoms—and the range of the microscope is so limited, that there is room in every molecule of plasm for a most elaborate structure of which we are totally ignorant. But it is just this very complexity of albumen or plasm that warns us to avoid hasty vitalist theories. We are dealing with a unique kind of matter, and it is futile to say what it can or cannot do. Besides its complexity, we now know that carbon is the chief ingredient in its composition, and so we are well on the road to understanding that instability of plasm which is at the root of the life-movement. In its lowest forms, at least, life is little more than a constant building-up and pulling-down of this complex structure we call plasm. There is sensation in these lowly forms only in the sense in which it is found in inorganic matter; their movements are purely physical; and their reproduction is only an excess of growth, such as we find in the crystal. Plasmodomism (the formation of plasm) is their life-work; and they effect this by processes that are, taken separately, familiar enough to the modern physicist. When we pass to the somewhat higher forms of life, the plasm begins to show an anatomic structure; but the functions are only gradually changed, in harmony with the law of evolution. Even in its more complex forms, however, plasm does not escape physical explanation. Haeckel gives at some length the various theories of its structure and the experiments that led to them. We are on the border-land of the organic and inorganic worlds.

(To be concluded in the June number.)

[From Manuscript prepared expressly for "The Review" by the Lecturer.]

SCIENCE IS RELIGION: THE MONISTIC RELIGION.

A Lecture before the Manhattan Liberal Club of New York, on his 70th Birthday, Dec. 23, 304 Era of Science and Man (C. E. 1904), as "The Conclusion of the Present Year on The Important Matters,"

BY THADDEUS BURR WAKEMAN.

(Professor of Law, Sociology and Applied Science in L. U. O.)

NOTE—For the Basis of and Introduction to this Lecture see "The Theses" of Prof. Haeckel in the December number, and the Diagram "Five-Story Mansion" in the February number, of THE HUMANITARIAN REVIEW.

[Continued from the April Number.]

THIRD STORY.

3. Humanity and its Sociology.

We now come to the middle and main story of our mansion—*Sociology*, the queen of the sciences, the keystone of the arch of the sciences. On one side, the two sciences of matter (matteriology) and of life (biology) lead up to and found it, while from it, on the other side, are chiefly deduced the human sciences of law and politics (*nomology*), and of art, imagination and aspiration (*ideology*), which make human life a "pleasing, as well as an anxious being," and ever draws it onward to realize its better future. The great lesson for all intelligent people of our day is this new science first announced and named by Auguste Comte in 1838, and which was followed by his equally happy word, *altruism*, which made a real science of morals or ethics possible. People who refuse or neglect to learn what these words mean and how they are to be applied are behind the age, no matter what their pretensions and reputation may

be. Than this, no reading or study can be more interesting or important. We come upon the roots and beginnings of it in the realm of biology, and must begin its story there among the lower animals.

When we look at living things, whether microbes (protists), plants, animals or human beings, it is impossible not to see that each specimen is part of its race, which by heredity has provided for and begotten it. Every cell, egg or seed, has inherited its structure, conditions, and the food laid up with or in it, so that it starts life upon a capital provided by its parents. Thus the race provides for its continuance, its *continuity*.

But after this start in life is begun, no living thing can "go it" long alone. It must have the help, protection and sympathy of its fellows, or it will soon fail to answer to its environment, and disappear. Where we find one specimen, we have only to follow it up to find the colony, swarm, plantation, flock, tribe or race from which it came, and which, in one way or another, make the conditions and environment in which its so-called individuality is possible. This mutual or common interdependence of each race is its *solidarity*.

The common notion that the "individual" was first, and the race, society and community afterward as a mere "collectivity" of individuals and of their properties and qualities, is one of the sad results of the old "creation" theology and "soul-entity" metaphysics. These false notions are the father and mother of all anarchy, which is simply theology gone to seed. The individuals and the race are one and the same, and have grown up together by evolution common to both. There was no creation and no beginning of either independent of, or separate from, the other. The continuity and solidarity of egg and hen mean that they are merely different forms of the same evolution, of which the race with its species and varieties are the result. They make each other. They grew up together, and neither had precedence or creation before the other, the egg-cell being continuously common to all in continuity and solidarity. The only "individuals" are the first "specks" of protoplasm formed naturally in spontaneous generation (*archeobiogenesis*). That these are formed *now* in and under proper conditions, is

highly probable, but it is not practically possible to get a microscope fine enough, and in the right time and place to detect the initiative of life in the vast and multifarious laboratory of nature. Prof. Haeckel said years ago that the conditions of new life would be found, or made, in our artificial laboratories, and this prediction is now being verified by Prof. Loeb, of Chicago, and others. By the laws of correlation and economy, we now know that "every event has parents," *natural* parents, and that the supernatural creation never did and never can exist or take place. We know, therefore, that the "event" of living protoplasm on this planet was by the chemical and vital union of its well-known and ever-present elements (C. H. O. N. P. S.), and was a natural process, in all probability of frequent occurrence now—and soon to be made a common event in our laboratories, if it is not already, as it is claimed to be.

But such "individuals" are only those that ever have existed, or are ever likely to exist, on the earth. All living beings are plainly the enlargement and repetitions of those simple beginnings—whether the giant Sequoia or the giant brain of man and its intellect. And all of them are evolutions in and by their race-continuity and solidarity, which form the domain and science of *biology*, when considered as to their anatomy, physiology and evolution; and the foundation of the science of *sociology* when considered as to their natural independence, co-operation, protection and resulting gregarious and social modes of living and propagation.

We are thus brought to consider the most interesting introductory science of comparative sociology, as it is called; that is, the science of all social relations of living things below the higher forms which have been worked out by the human race. This introductory science is the natural supplement to biology, and of the highest interest and utility. No one ignorant of it is fit to have charge of domesticated plants or animals, to say nothing of human beings. To know how far facts can be superior to fiction, become acquainted with the literature of which the following are well-known specimens: Darwin on the *Fertilization of Orchids*, on *The Expression of Animals*, and on the *Descent of Man*; Haeckel on the *Social Meduse* in

the central part of Dr. Paul Carus' *Soul of Man*; Lubbock on *The Ants*; Langstroth and Maeterlink on the *Honey Bee*; Morgan on *The Beaver*, and Haeckel and many others on the lemurs, monkeys, and higher anthropoids, which leads up to the "missing link" recently discovered by Dr. Dubois in the island of Java. But in fact all of those sub-human "bi-mana" in the East Indian archipelago (*Insulinde*) are mighty close onto us, and bring us to the opening chapters of *our sociology*.

How came mankind to have a wonderful and decisive superiority over all other animals—the general control of all affairs on our planet, and a longing for other worlds to enjoy or conquer, or to realize on the earth, when he finds that he has no other world? Such questions have always been answered by all theologians, metaphysicians and spiritists by ascribing this wonderful superiority to the influence of gods and spirits, or spooks of some kind—always to some supernatural influence. This answer is a real test whether the person is a complete scientist or only a specialist or partialist—a supernaturalist of some kind playing with science, as, for example, the naturalist Wallace, and the chemist, Prof. Crookes.

But now that we know, by the laws above referred to, that the supernatural has vanished, like the old "firmament" heaven, never to return, the answer to the above question is one first and chiefly of natural unconscious sociology; and that now the hope of the future continuance of that human superiority rests upon man's conscious and teletic, purpose-full sociology in the future. Those who have learned to live in this *third* story of our enduring scientific home (see our picture diagram) are soon to become convinced that the main cause of human superiority has been and is man's ever-increasing power of social co-operation. Many subsidiary advantages and capacities, like the hands and the thumb, the upright position, etc., have contributed to this result, but the social habits of the tribal inhabitants of the trees soon combined all other advantages into a tribal and social superiority, and therefore strength, that no animals—not even the lion or the elephant—could prevail against; nor the fatalities of nature, as heat, cold, the earthquake or disease. The battle thus won, the victory has

ever increased; and now by the help of conscious science and evolution, will continue to increase until our planet will become the cultivated farm and "Paradise" of man, where the dreams of his "other worlds" will be substantially realized, and he will enjoy and cease to dream.

Indeed, such is largely the case now. Those who foresee and "forefeel" this social future are becoming disgusted with this dreaming, longing and crying after "spirit worlds," as though we were still children crying for the moon. This "other-world" state of heart and head is proof positive that those who still continue to indulge in it are quite behind the means of grace which is afforded in the study of sociology and mental science—not the old, but the *new*, correlative psychology. Thereby illusions in and of the mind, including all "spirit phenomena," will disappear, though common now, just as the illusions in astronomy were dissipated by the Copernican discoveries. Mr. Conway (*Autobiography*, vol. ii. p. 111) reports Carlyle as saying: "Swedenborg was just crazy enough to be unable to distinguish between inward and outward impressions." This inability can be removed only by an acquaintance with the laws and results of scientific psychology, and by learning from sociology how those inward illusions and delusions obtained such hereditary power over the human "soul" that even some noted specialists in science, advanced in other respects, are as much children before spook-illusions as was Newton before the "prophecies." Still, such illusions are very regrettable and harmful, as it would be for intelligent people to try, and to pretend, to believe that the sun really rises! When the shadow of the giant Superstition falls over the human intellect it not only cannot see, but falls paralyzed. See Goethe's *Tale in Carlyle's Miscellanies*.

The remedy for this survival of delusion is not ghost hunting and spooking after the manner illustrated in Dr. Funk's *Widow's Mile*, but in a clear knowledge of the laws and facts of science, above referred to, which cut up the whole delusion by the roots, and make all fooling with it as if it *might* be true absurd and ridiculous. The "facts" and "confessions" of witchcraft which caused millions of human lives to be sacri-

ficed in obedience to "Holy Writ"—"Thou shalt not suffer a witch to live"—have never been "answered" and cannot be, except by the scientific laws which show that it is absolutely impossible for a witch to exist. Our modern spiritualism is a case exactly parallel to this in every respect, and those who now waste time over its "facts" and "phenomena" are simply making fools of themselves and others over a notion as utterly impossible as the Chinese national emblem, the dragon. Yet in that almost countless millions have believed and their successors still believe! It is relevant to say that I cannot find that any Spiritualist has ever even tried to escape the application of said laws of correlation and economy which make the complete end of their "ism" at once, and which are stated in Ingersoll's last lecture before the Free Religious Association at Boston, and in my lecture on "The Past, Present and Future of Freethought," before this club—all of which are in print and may be obtained from any Liberal publisher or bookseller.

This whole subject is also relevant to sociology, for some kind of "religion" is the bond and "soul" of all societies, and inspires, furnishes and controls their greater activities. Men have been and are chiefly moved, first, by their material necessities, and then by the beliefs and ideals of their religion; and all of the religions prior to the religion of science and humanity or "Monism" have been of the spook variety, enforced, guided and used by ancestralism, paternalism and despotism, under a very limited empirical knowledge of the facts, laws and processes of nature.

With these introductory remarks you will be able to read up, or review, the five stages of historical evolution of the various peoples of the human race in the third story of our picture-diagram. The great object and use of this study is to realize the world and environment of these peoples in each of the successive stages of social evolution, so as to understand and know how to treat them justly, and so help their upward progress practically because intelligently. For instance, the American Indians could have no more idea of a European title "deed" to land than the buffalo they hunted. The deeds they were induced to sign, became simply traps and excuses for murdering

them by thousands. The Hawaiians have been destroyed in a similar way. The Negroes, Egyptians, Hindoos, Chinese, Philippinoes, and other "subsidiary peoples," present burning issues for the application of the laws of social evolution by their "more advanced guardians," who rashly assume "the white man's burden" and execute it, in many cases, selfishly and blindly.

The Japanese seem to be an exception to the laws of social stages in evolution, but on the contrary are really the best illustration of them. They are, or rather were, in the transition stage from ancestral, fetichistic astrolatry to polytheism. Their spookism was, in an early stage, limited to home and family "spirits" which added much to family and tribal devotion, and which made it a glory to die for them and their honor and country, as they well illustrate now in the Russian war. They kept the Christians off until 1850—and then only learned and borrowed from other peoples. They took Herbert Spencer's sociological advice (read his letter to Count Ito), and thus kept their line of evolution intact, and their spirit of home devotion unbroken. They have thus become a most interesting study to the peoples, especially to those of the United States, who must find or revive the enthusiasm for a simalar devotion to the Great Republic, which is the next subject to which we must pass.

FOURTH STORY.

4. The State—The Republic.

It took two great discoveries in science to give man his new world; and we cannot enter that world until those discoveries are *realized*. The first was the discovery of the true external, objective world, universe and real solar system by Copernicus. The other was the discovery of the true internal, subjective world of man—that his life, feeling, sensation, memory, mind, thought, will—all his mental faculties—are not a material gas or aura, or "entity," but a continuous sense of a process and change in his body and nervous system; in a word, that the "soul" (one collective name for all of these) is a nerve process, and not a thing, or spirit, or entity at all.

As soon as these epoch-making discoveries began to be sus-

pected even, the interest of the more intelligent part of the race began to change from the old heaven which did not exist to the earth which did exist—from the gods, devils and angels which were not, to the human beings and their concerns which by this change became the matters of supreme human interest. The chief of these concerns was seen and felt at once to be, not the old church, but *the State*—the social action of each people for their protection and general welfare on the earth—no longer merely a temporary purgatory of probation for the heaven or hell of another world. The effect of this inevitable line of thought was a death-knell warning to all of the old divine and selfish despoticisms which had cursed the human race “by the grace of God,” that their end was in sight, and that, in the phrase of Webster and Lincoln, a new era of “government of, for and by the people”—in a word, *the Republic*, the only true *State*, was destined to take their place.

The first great manifest result was the mighty social and political revolutions in America, France and Europe, a century ago, by which the gods and their creatures were “retired from politics.” It has taken a century to realize this fact; but personal government is now approaching its end in America and Europe, for soon Russia will cease to be an exception—and the republic will be the State of all civilized peoples.

It becomes, then, the part of all up-to-date people to live intelligently and usefully in the fourth—the Political story of our new-world and new-era mansion, and to answer the question: How can it best be *put* and *kept* in order for the benefit of all? The answer to this question must come not from gods or popes, or priests, but from the people, guided by the science of sociology. Just as in navigation, the great questions are answered by astronomy and geography; and in the realm of life and mind, by the new biology and psychology, so in the matters of social co-operation and government, the facts, laws and motives—that is, the science of human welfare, there prevailing, must be the final arbiter and umpire. This science, empirically older than Aristotle’s “politics,” but now consciously revived and enlarged, and taking the place of celestial powers and traditions, bears the most important message to every hu-

man being. This was manifest enough when the *Common Sense* of Thomas Paine originated the modern Republic in America, when Jefferson and Washington published and established it before the world, and when Paine followed up his *Rights of Man* by initiating it in France, where it is becoming triumphant today.

This science begins by notice that every human being is not a selfish angel or animal, divinely created to get and endure what he can here in order to get and enjoy more in a world hereafter, but that first of all he is a *socius*, born and to live, and to be absorbed and continued in all life effects by the great race and republic which he has inherited, of which he is a part and organ, and the future of which is his heaven on the earth. Such were the convictions and feelings of those who led the said great revolutions in America and Europe, of which this and the succeeding generations will see and enjoy the further triumph—if they do not forget the admonition of the Roman historian Sallust, that “the republic can only be maintained and prospered by the same devotion and virtues out of which it grew.” Each of the great American and European republics have honored themselves by honoring the heroes, often unknown, by whom such devotion and virtues were made effective in “times that tried men’s souls.” But can the republics be so conducted as to render their creative devotion and virtues continuous and effective? The answer is plain: We cannot expect “each for all” unless all is for each, with a resultant interest and honor which will make the life and welfare of the republic that of its humblest *socius*, or member also. That such Spartan-like devotion is still possible is made manifest by the action of the Japanese people in their present Russian war. Their motives and inspiration are well set forth in the books of Lafcadio Hearn on Japan, which should be read as important chapters in sociology.*

It is said that these people are no example for the people of

* Since the delivery of this Lecture I regret to learn of the death of this light-giving author. Let us make sure that death cannot dim the light he has given us, by doing all we can to spread it.

the United States, for, first, they are not Republicans but Imperialists; second, that they have a religion which is false, and third, that they believe that the souls of their ancestors survive in "spirit" form and so are "spookists." Of course they, like the Spartans, have not completed their course of social evolution, but are in midway, as I have described. But, if they do as well as they do at their present stage, what may not be expected of us, who ought to realize that we have just entered the republican scientific position which invited them to come forth and take their part in the family of nations fifty years ago?

We must remember that the great danger in social evolution is that the higher stages may forget to retain the virtues of the lower. The true tribe and family is always a little republic, of which the state is an enlargement. Thus the Mikado Emperor is a father, and not a despot or tyrant, and is utterly helpless without the willing service and devotion of the people and their national congress or assembly. They have several religions, but only in the stages of nature and astral worship, which have not as yet developed the nightmare theology of our Catholics or Protestants. Their childish and comparatively innocent spookism is only of and on the earth, for their ancestors survive only with and about them as objects of reverence and regard—as the Roman *penates*. They personify the good influences of the dead, as the modern scientists do by pictures, busts, and urns of ashes after cremation. How different is all this mild superstition from the "other-world" hell and damnation of the Greek church and its Russian czardom, from which these islanders are trying to save their country and the Orient.

Still the three objections above mentioned are sources of present weakness and future danger, unless their further growth is prevented by the incoming influences of pure science and humanity. Their ancestralism is a power for good as it is, but how much greater might it be if no supposed cloud of spooks hung between one generation and its successor, which should be not only its personified but its actual enlargement and heaven! Happy Japan! You may escape the ignorance fanaticism, torture, dark ages, hell-fear, witchcraft and bloody wars brought by the supposed Christ who is said to have said,

"Think not that I am come to send peace on earth; I come not to send peace, but a sword." It is that Christian sword which is striking the East today, with no barrier but that little astral and ancestral Japan!

Our great Republic must rise to a still higher devotion and patriotism without selfishness or superstition—the patriotism of Nathan Hale, whose portrait we have not, but who left the sunlight with the words, "I am sorry that I have but one life to give to my country." Without the supreme devotion of its people the long continuance of a republic is not possible. For its enemies within and without are all the rapacities of selfishness in human nature sanctified by the church and all of the theologies, as we now see to be manifest in France and latent here.

Here is seen the foresight and wisdom of Thomas Paine, the father and founder, not only of *our* Republic, but also of all modern republics and republicanism, in urging that they should all become federated as one grand "Republic of Man and of the World."^{*}

It is not possible to measure the gratitude due to Paine for his initiative in every phase of republican political evolution; but however great it may be, it has been well recognized by the falsehood, abuse, obloquy and disgrace by which those under theological influences have done their best to overwhelm his name and fame. There will be a future in which his career of singular and original beneficence will appear all the brighter from the fact such were the only enemies he made.

But even those enemies are fading out, for in their so-called "science of theology" they have to thank Thomas Paine for every improvement suggested, from Moses and Jonah to the solar and ideal Christ. (See his *Thoughts on the Prophecies*.)

The divisions and employment of the people who most concur and co-operate in advancing this new experiment in government to the ideal it was designed to reach are indicated in the Fourth Story of our picture-diagram. It is essential that

* See my address at the unveiling of Wilson Macdonald's bust of Paine on his monument at New Rochelle, N. Y., on May 30, 1899, published and for sale by the Truth Seeker Co., N. Y.

all of these occupation-divisions of people should learn to co-operate in the support of their common republic, as their indispensable protector, guardian and friend. Else we shall have repeated the sad catastrophe which overwhelmed the republic of 1848 in France. Many reformers then and there were dissatisfied with the way the republic was being administered, and so they ceased to be active in support of any republic. It was enough for them to be working people, communists, socialists and liberty-lovers, etc. The constitution became to them an attempt to "provide against their future ignorance by their present wisdom"—especially of *others*. So they practically withdrew from the support of the republic and looked after their special reforms, or local or class interests. The result was easily foreseen—it was the "lower empire" of Napoleon III. No chapter in political history is more of a warning than this.

No republic is safe unless every political party within it is at bottom a *republican* party—whatever other name it may bear. This was the lesson of Paine and Jefferson, and it is repeated by sociology, with the intimation that its fundamental law of progress requires that there should generally be three parties of that kind, viz., (1) a party of *integration*; (2) another of *differentiation*, or individual liberty; and (3) a people's party (whether formally organized or not) of independent voters, who practically and morally hold the balance of power, because they will not submit to party exigencies and control. The type of this three-party form of administration was the cabinet of Washington. There was Hamilton the Federalist, integrating organizer, and opposite to him, and generally opposed to him, sat Jefferson, the Republican Democrat and advocate of the "rights" of the people and of the States as against the extension of the Federal Government. But at the head of the table was Washington, committed to neither, yet using the ability and experience of both for the general welfare of the new experiment of a "nation" composed of one people divided into states for their domestic government, but one people and a "Nation," as Paine first called it, for all general purposes.

This plan has been instinctively followed in the party divisions of our people. We had the Federal, and have the present Republican party, inspired by Hamilton, but offset by a Democratic party of which the "soul" was originally that of Jefferson; while between and above both we have an uncommitted mass of voters, unorganized, unless when a "People's party" is called for that generally determines when one party or the other has gone far enough and been in power long enough for the public welfare to demand a change.

Thus is illustrated in the onward march of the great Federal Republic that law of progress, first noted of all living things in biology, but revealed in its full importance in all social co-operation—the law stated by Herbert Spencer and sociologists generally as fundamental in their science: That progress is a constant growth by means of a process of differentiation, individuation and liberty, followed and reciprocated by a counter process of assimilation and integration, attended by a final co-operation, co-ordination and organization of both processes in the interest of, and for the welfare of the whole organization. If this statement of the law is not sufficient, it is easy to find others which are. When our people are generally possessed by its *meaning*, its influence will be that of an assuring, reconciling good genius of the Republic—a Washington ever living, reconciling and saving when the storms of interest, sectionalism and party passion rage, as he had Hamilton describe in his now too-seldom-read Farewell Address.

Is it not well to ask ourselves to note and remember the virtues, devotion and *education* necessary to sustain it; the social law of its progress, and the balance and co-operation of the political parties by which it must be administered? For if these essentials are remembered by the people the time will never come when the beneficence and glory of the social, democratic, co-operative republic can be forgotten. So now let us rise to the last—the highest Story of all, the world of Art, of Joy, of Aspiration and Transition.

(*To be concluded in the June number.*)

Written for "The Humanitarian Review."

THE REJECTED BUST.

[See Frontispiece to this number of "The Humanitarian Review."]

BY JAMES B. ELLIOTT.

IN the city of Philadelphia, in Concert Hall, July 4, 1876, there was called together an annual convention of the National Liberal League of the United States. It was composed of leading thinkers of the day, and Francis E. Abbott, of the *Boston Index*, presided.

It was there decided to be fitting that a bust of the author-hero of the Revolution, Thomas Paine, should have a niche in the Hall of Fame, and with this in view the admirers of Paine in every state in the Union sent their contributions to the *Index* and the *Investigator* to the amount of \$1,200. The services of Sydney Morse were secured to execute a marble bust of Paine to be presented to Independence Hall, in recognition of their appreciation of his services to the country as a patriot in the Revolution. A committee was appointed, of which Damon Y. Kilgore was chairman, to have charge of the matter of securing the acceptance of the bust.

A republic's ingratitude, in the city of Paine's literary birth, on the centennial anniversary of the same, remains to be told twenty-nine years later. I shall endeavor to give the official proceedings as briefly as possible and with historical accuracy.

Nov. 23, 1876.—*To Select and Common Council:* Your Committee on Restoration of Independence Hall have considered the communication of Damon Y. Kilgore tendering, on behalf of a number of prominent clergymen and others, a marble bust of Thomas Paine, a patriot in the history of our country, to the city as a gift, and have agreed to report the annexed resolution accepting the bust and directing that it shall be placed on exhibition in the National Museum, and ask its passage.

Signed: William Dixey, chairman; Louis Wagner, Geo. A. Smith, John L. Shoemaker, Jos. L. Gavin.

Committee of Common Council.

Nov. 29.—Resolution adopted and bust accepted by the fol-

lowing vote: Allen, Bardsley, Bonsall, Cartledge, Clark, Cooper, Doebley, Elkins, Fullerton, Gilbert, Haines, Hayhurst, Jones, Kaney, Kennedy, Lippincott, Marshall, J. Martin, F. H. Martin, Matthews, McClurg, McMonagle, Miller, Myres, Morgan, Piltz, Quinn, Rink, Russell, Slater, Schafer, Shadwick, Sabers, Tatem, Wagner, White, Weidner, Wolverton, Wright, Caven (president); yeas, 40. McMullen, Thorton; nayes, 2.

Select Council.—Resolution to accept the bust of Thomas Paine as approved by Common Council: Chas. T. Jones made an elaborate argument against accepting the bust. He thought that Paine was such a treacherous man that his monument had no right among those Revolutionary patriots. President Adams said of Paine: "I had rather countenance Ariel and Caliban." Paine deserved great credit for the articles he wrote against England during the Revolution, but it is not generally known that he was paid \$800 per annum in addition to his pay as clerk of the Committee on Foreign Affairs. This sum was paid out of the Secret Service Fund, and he required the name of Robert Morris as security, refusing to accept the name of George Washington. Mr. Jones then preceeded to read extracts from several letters of Paine in which he continually disparages "Mr. Washington," accusing him of "pusillanimity, ingratitude, incompetency," etc., and declaring that he would be "puzzled to decide whether he [Washington] was an apostate or impostor." In regard to Christianity, Paine's billingsgate, borrowed from Voltaire, could never injure that. It was too contemptible. Mr. Bickel moved to amend the resolution by adding the portrait of Bob Ingersoll to the gallery; the chair declared it out of order.

The motion to accept the bust was lost, but four votes of those present being cast in the affirmative. The names are not given in the Journal of Proceedings. This outrage upon justice was committed twenty-nine years ago, on the 29th of the month (Paine's birthday), and the centennial of the Declaration of Independence. The bust was at once removed to the office of Mr. Kilgore, where it still remains.

As a matter of justice to the memory of Paine, something should be done to place this bust in the Library of Congress, or it should be presented to France, where it would be assigned a place of honor. I would be pleased to hear from those favorable.

No. 3515 Wallace st., Philadelphia, Pa.

Written for "The Humanitarian Review."

SOME WHYS.

BY ELIZA MOWRY BLIVEN.

FEW think it desirable to attempt starting searchers' Sunday schools—there are not enough around them of the right class, or it may interfere with business interests or social relations, or they haven't time for it. Others do not favor any kind of Sunday schools. But many recognize that morality ought to be taught, based on humanitarian, materialistic reasoning; and that women, children, and men also, ought to meet together for social, educational and beneficial purposes on Sundays—the working people's chosen rest-day; and they wish that humanitarian and scientific teachings could be introduced in place of theology in all churches.

Printing and distributing the right kind of leaflets will aid toward it. I distribute between fifteen and twenty each month in a little Unitarian Church here. The Leaflets are read, appreciated, and thankfully received.

Last month, one woman said she hoped I would continue writing them; another said, after reading hers, she gives it to others; a boy sat reading his in meeting. Last Sunday the sermon was one of the best moral lectures I ever heard. The speaker taught that all morality has been learned by experience, and in those ways that bring the greatest good to the greatest number.

Rudolph Schneider, of Lima, Ohio, who is ably helping write the Leaflets, has nine children. The church people blamed him for not letting his children attend either of the several Christian Sunday schools. His distribution of our Leaflets works well in convincing those people that his children are receiving their share of moral training at home.

Why teach morality? Happiness is the aim of all living creatures. Church people may deny it, but in their prayers, self-sacrifices, and endeavors to please their God, they are but hoping thereby to secure *more happiness in a future life*.

When convinced that there is no future life, it becomes their aim to secure more happiness in this life. Harming others and all species of immorality diminish our chances for happiness. Proofs of this must become the great incentives to right living, justice, self-control, and all morality. Search out *why* doing right brings more happiness than wrong doing. Teach the young people to gather convincing examples. The more such proofs we can furnish, the sooner we can convince people that there is no need of teaching belief in a hell and heaven, or any kind of future life or God, to make folks live moral lives. Just teach both grown folks and children that right doing brings more happiness than wrong-doing, and the whys; that right-doing is harmless, but wrong-doing harms some one, then reacts and harms many. Practical illustrations from real life are most convincing.

Some of our subscribers, for various reasons, do not wish to *distribute* the Leaflets. There may be others, who have not means to subscribe, but would gladly distribute twenty-five a month to thinkers, mothers, teachers or children.

We want \$36.00 subscribed, to print and mail 1,000 Leaflets every month, for another year, and thirty-six distributors to use them. Which will you do?

Brooklyn, Conn.

From the San Francisco "Evening Post."

THE RELATION OF BELIEF AND CRIME.

DR. H. C. Minton, professor of theology in the San Aselmo Seminary, in a lecture delivered at the First Presbyterian church at Berkeley, declared that "educated unbelievers are only trained criminals."

In the creed of the bigot an unbeliever is one who does not agree with him. "Unbelieving dogs" is the appellation which the Mohammedan applies to all Christians. "Mohammedan Infidel" is the characterization which the Christian applies to the Mohammedan.

Belief in its most rational acceptation is the conclusion of the mind, based upon evidence. Unbelief is referable to the want of evidence. There is, therefore, no merit in belief, or

demerit in unbelief, unless the mind has accepted insufficient evidence to establish the one, or refused reasonable evidence in arriving at the opposite state. If belief is merely the subject of the will, then creeds are not founded in truth, but are merely the result of a consenting mental attitude which may be chosen or dismissed by the mind as the voluntary act of the will.

The acceptance of the view that belief is a subject of the will degrades the body of religious doctrine to a creation of mere credulity, and deprives it of its nobler character as flowing from the profound and conscientious convictions of the mind and reason. Unless the religious as well as other convictions of the mind flow from reason and conscience, they are merely the result of mental caprice, and may be taken on and laid off at will. If belief is the subject of the will, and any man may choose to believe anything, then the stake was a proper remedy for heresy. The heretical conclusions of the mind were not the result of honest conviction, superinduced by evidence which justified itself to the reason of men, but the voluntarily assumed attitude of hostility towards the prevailing faith of the time. Heresy was, therefore, a voluntary offense, and not the exercise of either religious conscience or faith. The beliefs and opinions which are born of hearing and determination are in very truth the only real beliefs of mankind. Whatever is merely assented to by the will, unfounded on the conclusions of the mind based upon the systematic reasoning toward such conclusions, cannot in justice be characterized as belief. It may be assent, it may be toleration, it may be hypocrisy, but has no place in the convictions or the judgments of men.

Since it is clear that belief is the result of evidence, it would be interesting to know whom Dr. Minton characterizes as unbelievers. He evidently has in his mind a class of persons to whom he applies this term, who, in his opinion, when they are educated become criminals. An intimation of the class to whom the doctor refers is found in subsequent statements in the same address. He says: "Our schools omit Christ and the Bible." The unbelievers referred to, then, must be those who do not agree with the prevailing orthodox faith of the time,

and this is the class who fall under the condemnation of Dr. Minton and who, when educated, become "only trained criminals."

An examination of the prisons of California, made by a commission appointed by the governor of the State, disclosed the fact that ninety per cent. of the criminals of the State accepted with unquestioning faith the commonly-received religious tenets of the time. They were in its truest sense unquestioning believers; yet they were criminals. They were uneducated believers, and therefore untrained criminals, according to the standards of Dr. Minton; but they were criminals just the same. There is no essential difference between the religious conclusions of the criminal and non-criminal classes, and this statement cannot be controverted by the testimony of the criminals themselves. Durrant, "the criminal of the century," was a believer, but his crimes did not flow from his belief any more than the crime of any other criminal flows from his unbelief.

According to the standards of Dr. Minton, the entire Jewish race are unbelievers, and yet, in all the history of America, there has been but one Jew executed for murder. Alexander Goldenson, who was executed for the murder of a little girl in this city, was the only Jew ever sentenced to the gallows in this country. Pagan Japan has never been cursed with the brigandage which has afflicted believing Italy and Spain. Personal and national honor among the adherents to the doctrines of Confucius is quite as high as in any Christian country of the world. In the common observation of men who have had a large experience and a broad contact with their fellows, there are no marked differences between the standards of human duty adhered to by the believing or unbelieving classes of citizens.

Essentially, criminal natures are such despite the creeds to which they yield credence. Penologists have never been able to correlate the criminal tendencies in the mind with the religious beliefs of the same mind. Not one per cent. of those who die upon the scaffold could be classed as unbelievers. Nearly, if not quite, all prove by their penitence the latent acceptance in the mind, of the prevailing faiths of the time.

The declaration, therefore, of Dr. Minton that "educated unbelievers are only trained criminals," must proceed from a spirit of intolerance and an inherent attribute of bigotry. It is a declaration that unbelief in its essential is criminal, and that education only enlarges and energizes its criminality. All the facts derived from the observation of the students of penology proclaim the fallacy of this conclusion.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.
Payable in Cash, P. O. or Exp. Money Order; personal checks
not acceptable. One copy, 10 cts., dime or stamps.

VOL. III.

MAY, 1905.

NO. 5.

EDITORIAL.

Haeckel's works should be read by every Freethinker who wishes to base his "faith" on the "revelations" of science.

There are professed "Infidels," "Freethinkers" and "Liberals" who as reasoners are not above the Salvation Army plane.

To read the works of Haeckel does not imply that one is bound to agree with him in all of his theories and hypotheses.

A reasonable optimism is necessary to the health of both body and mind. Baseless pessimism is a disease of the liver.

No matter how much any intelligent Freethinker may disagree with Haeckel, he will find a great body of facts in Haeckel's writings that cannot be rejected, and scientific generalizations that are irrefutable.

The lecture by Prof. Wakeman being published serially in the REVIEW, is to be published at this office in pamphlet form. It will be a book of about forty-four pages and cover, and will soon be out. Send a dime for a copy.

As an introduction to Haeckel's writings, read the first article in this number of the REVIEW, and then send three 2-cent stamps to this office for a copy of his theses on *A Universal Monistic Alliance*, which I have just printed in a neat pamphlet.

A photograph of the Paine monument at New Rochelle, N.Y., has been sent me by Capt. Geo. W. Loyd, who has my thanks for the same.

Through the kindness of Lady Florence Dixie, the zealous Humanitarian writer, copies of several interesting British periodicals have come to me. I hope to copy in the REVIEW more of Lady Florence's writings from time to time.

The frontispiece to this month's REVIEW is a fine one. For historical matter relative to it, read J. B. Elliott's article, "The Rejected Bust," page 182. On this and other accounts, this number is eminently valuable and worthy of preservation.

THE REVIEW Office will print pamphlets, tracts, circulars, etc., for patrons anywhere in the United States. Good work and moderate prices. Friends of the magazine can aid it by having their printing done in its office. Address the publisher.

THE HUMANITARIAN REVIEW is opposed by some because it is too "religious," and by others because it is too irreligious, and it is, as it were, "between the devil and the deep sea;" but it has broad-minded, liberal friends, and for them it lives and labors regardless of bigotry, orthodox or heterodox.

Observe that the editor came pretty near being crowded out of the REVIEW this month—perhaps for the better. Shall I enlarge the magazine? If so, let each of its friends procure as many new subscribers as he can now, and it will be enlarged proportionately, without increasing the price. Will you help?

Two new Freethought booklets have just been printed and published by the REVIEW Office: *Science is Religion: the Monistic Religion*, by Prof. T. B. Wakeman; 44 pages, 10c.; and *A Universal Monistic Alliance*, by Prof. Ernst Haeckel, the renowned scientist of the University of Jena, Germany; pp. 12; 5c., by mail 6 cents; both, 15c. See ads. on 3d p. of cover.

The June number of the REVIEW will be an unusually good one. There will be the concluding pages of Prof. Wakeman's instructive Lecture, an exceedingly interesting article on "The Wilderness of Worlds," by Hon. D. K. Tenney, another by J. T. Patch on "Why People Do Not Go to Church," and one of general interest, but especially interesting to young people, descriptive of the strange and curious Island of San Nicholas, by Walter Collins; editorials, letters, H. S. S. Lessons as usual.

"THE DELUGE AND ITS CAUSE:

Being an explanation of the Annular Theory of the Formation of the Earth, with special reference to the Flood and the Legends and Folk-lore of ancient times," is the title of a new book by Prof. Isaac Newton Vail, of Pasadena, Cal., author of *The Earth's Annular System*, etc. It is published by the Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago, to whom inquiries as to how to get the book may be sent. Prof. Vail has kindly sent me a copy of the work, but, for want of time, I have not as yet been able to give it a thorough reading. The general features of the theory are quite plausible, at least, if one admits the correctness of the astronomical nebular theory. Whether one accepts or rejects the new theory, the ingenuity of it and the contemplation of the wonderful natural phenomena it presupposes renders it highly interesting. After I shall have read the book with due care I shall probably print in the REVIEW a critical discussion of the theory, especially as to its relations to the Semitic deluge myths.

THE EDITOR PUT RIGHT. (?)

The editor "catches it" this month! No less than three of the REVIEW's highly-esteemed contributors felt called upon to take exceptions to some "innocent" little editorial comments in last month's magazine. But it's all right. If anybody is to score this editor's writings, he is glad that intelligent, well-read and Liberal people do it. If I cannot support with facts and sound argument any proposition I make, I shall be glad to have capable people demonstrate it. Reasonable, respectful discussion is quite acceptable, but mere tirades and baseless assertions are not. In the present cases, I have briefly replied in the Letter Department to two of my critics; as for the other, Prof. Wakemen (page 192), I have given him space twice as large as that occupied by the little "note" he criticises, and simply reply here that the "note" is still there and speaks, briefly, for itself! (See page 130, April number.) I hope to soon print an editorial article on "The Use and Abuse of Hypotheses in Science" that will thoroughly discuss all of the "points" mentioned in that note, as well as other related ones.

COMMUNICATIONS.

Owing to inexcusable negligence I have not paid my subscription to the REVIEW for the current year. I now inclose \$1. for the same and take this opportunity to assure you of my high appreciation of it. It reflects my own convictions in the philosophical field better than any publication I take.

E. A. POTTER.

Springfield, Mass., March 31, 1905.

Dr. McKim's proposition to make a connection between State and religion, through the Ten Commandments in the public schools of this city, meets with much opposition. Dr. McKim says "the voice of God himself must be employed." This voice has been solicited for thousands of years as it seems to little purpose.

MRS. M. M. TURNER.

Washington, D. C. April 13, 1905.

I write to request you to change my address for the REVIEW to Portland, Or. I am here trying to regain my health, and expect to remain six months or maybe a year, and I cannot think of dispensing with the pleasure of perusing the most interesting monthly I take; and I shall endeavor to get you some subscribers in this city and the country round about here. My great desire is, that you may long continue to live, prosper and issue your great educator.

J. T. Houser.

Portland, Or.

UNBELIEF, EDUCATION AND CRIMINALITY.

I inclose herewith an article clipped from the S. F. *Evening Post*, which I think is a complete reply to the assertions of Prof. Minton. I think it ought to be published in every Liberal paper in the United States. [See article at page 185 of this REVIEW.] Unbelievers are known all over the world as persons of the utmost veracity and integrity. Shelley, the poet was noted for his virtue. Gibbon, the great historian, was the idol of society; Hume, the historian and philosopher;

Adam Smith, author of the *Wealth of Nations*, declared that Hume was as nearly perfect as the frailty of human nature would permit. John Stuart Mill, called the Socrates of England, was an upright man, and one who eschewed evil. Gerard, the philanthropist, was noted for his benevolence. Washington, Jefferson and Lincoln, unbelievers in Christianity, were not "Educated Criminals." Some of the most noted writers and philosophers of the present day, although educated unbelievers, are not criminals, and to make such an assertion is a slander, which Shakespeare labels "the foulest whelp of sin."

You must excuse my poor writing, as I am 82 years of age and sometimes a little nervous.

DR. A. A. BELL.

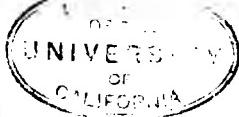
Madison, Ga., March 20, 1905.

DISAGREEMENT WITHOUT DIFFERENCE.

The editor's note to my lecture on page 130 of April number of the Review was a surprise to me, as it must have been to the reader. The "rough" part of it is the words "not scientifically correct," which the text, context, and the "note" itself show are not deserved. The text is all right; viz:

1. Of course no "new forms" of matter have been "added" to the world, *objectively*: they have always existed or added to only naturally. But *subjectively*, which was the view in hand, as the "note" itself says, the "ether" and "plasm" have been "added" by some to new classifications of the "forms of matter." As such it is the "universal living substance" which is considered in the sixth chapter of Prof. Haeckel's last book *The Wonders of Life*, p. 121, which every one who can read should. To distinguish these "forms of matter" from the other three forms which are *also* its "states," they are printed in *italics* in the Diagram of the "First Story," p. 43 of the February REVIEW. The word "added," in this view and context, properly applies to the new "classifications" of the "forms" of matter, which are of course from their nature always subjective, as *all* classifications are!

2. The next note-point is, that since gases, fluids and solids



are "states" and also forms of matter, that etherial and plasmic matter-forms may not be classified with them—for temperature causes the former, and motion or moisture etc., the latter. But where "forms" of matter is the *only* subject considered, they may not be omitted—all *must* be included. There is no confounding of their "states," elements or causes in so doing. They are subjectively, that is practically used and considered as "forms" in the world's make-up, and *all* must be so inventoried in order to be "strictly scientific" and truthful.

3. The next note-point is, that the existence of *ether* has never been "concretely demonstrated." Prof. Haeckel answers this well in his *World-Riddle*, which see. "Concretely" means grown together, so as to be "objectified." Is our matter and motion so concreted in and by the ether? All the editor says is overwhelmingly agreed to in the three paragraphs of the text preceding this very note. Not a further word is needed. Where there is no difference let disagreement end, lest we help the enemy by needlessly confusing our friends.

T. B. WAKEMAN.

Cos Cob, Conn.

APPRECIATIVE.

I inclose stamps for which send me the pamphlets, "Some Psychic Experiences of an Octogenarian," by Loveland, and "Bible Mythology," by Davis. I am a subscriber to the HUMANITARIAN REVIEW and am well pleased with every issue.

Hoping you may live long to teach the doctrine you advocate,

I am yours fraternally,

J. F. PROCTOR.

Evart, Mich., April 4, 1905.

"IFS" AND SUPPOSITIONS.

Yes, as the editor says, "truth is to be trusted." Every honest man follows what he believes to be truth and trusts the same. But honest and conscientious men differ as to what is truth. They view the same subject from different standpoints, hence do not see alike. Any person is liable to be mistaken. We know for a certainty very little except what

we have experienced. If my neighbor has experienced something that I have not, am I justified in saying it is not so, or that my neighbor is mistaken? Habit is so abiding and potent, is it not better for a man of vicious propensities to be restrained from wrong doing by hope of heaven or fear of hell than to go unrestrained? A habit persevered in from whatever motive will have its effect, and he may thereby cease to do evil and learn to do well. We have witnessed such examples.

All should be governed by principles—doing right because it *is* right, not through selfish fear or hope of reward. We have to deal with people as we find them, not as we could wish them to be. Deal with them in a way to reform them.

It is what a man does rather than what he believes that helps or hinders. He may believe that his unfortunate neighbor does not deserve assistance, but the kindness of his heart prompts him to render it. On the other hand he may believe the neighbor to be in need and eminently worthy of assistance but make no effort for his relief.

Most people believe that honesty is the best policy, but do most people practice what they believe?

It is well to beware of the "ifs," and also the suppositions!

MRS. C. K. SMITH.

San Diego, Cal., April 4, 1905.

COMMENT.—Mrs. Smith's letter is a good one, but as an answer to my comments on her article last month is wholly irrelevant, for the reason that the writer has misapprehended my meaning. I said nothing about whether or not there was any God, future life, heaven or hell; that is not the point. The "if" in the article did not refer to these questions, but to the *effect of belief in* the existence of those things. Mrs. Smith said: "If what he [one] believes concerning God or the devil helps to make him a good citizen—helps him to be more upright in all his dealings than he would otherwise be, who should condemn even a belief caused by ignorance?" Now, the point is, Does such belief have the effect here assumed? and does a "belief caused by ignorance" produce good effects, as a general principle? I deny both. The history of Christianity, of the Inquisition, and of crime in Christian countries piles up evi-

dence mountain high that such belief in "God and the devil" not only does not make men more upright, but more criminal. As to the general principle, let me show the fallacy of the deduction by putting the statement in the shape of a formal syllogism: 1. Belief in God and the devil make men more upright; 2. Belief in God and the devil is caused by ignorance; 3. Therefore beliefs caused by ignorance make men more upright—and none should condemn error, which is more beneficial than the truth! The sophistry is thus plainly apparent.—EDITOR.

HE ANSWERS "WELL, YES; WELL, NO!"

In the REVIEW for April, 1905, I notice a kind comment on my *Refutation of the Theory of Atmospheric Pressure*.

You say: "It is hard to see how a mere change of name can disprove a theory." You would be right, if it were the mere changing of a name, but it implies the recognizing of a different force, or rather forces. If I were to tell you that the air presses and holds together a horse-shoe magnet and its armature, you would at once "see" that a different force is acting in this case, and you would call that force magnetism. So it is with the well and pump; water does not rise in the pipe of a pump because air presses so hard on the surface of the water in the well; but it rises because it is drawn up by (suction) cohesion and adhesion, a resultant of the law that *nature will not permit a vacuum*, and that all space must be filled by one substance or another.

The same phenomenon happens with the Magdeburg hemispheres as with the magnet. It is not the "spook" of the (nowhere tangibly perceived) outer pressure of the air that presses the two hemispheres together where the air is exhausted, but it is the resultant inner cohesion and adhesion that draws them together.

Comrade Davis, I have often been asked the very question you ask: "Hasn't air weight?" Well, yes! Well, no! Gravitation is only comparative. Air is certainly material; so is ether, too, and that does not press on the earth's surface. When we say air is heavier than ether, it simply means that

air will seek a lower level than ether—a level nearer the surface of the earth.

Air may (deceptively) indicate weight, as (erroneously) supposed to be illustrated in some physical experiments given in text books. For instance: take a copper sphere; let it fill with normal air; close it well; balance it carefully with a metallic weight; place it—scales and all—under the receiver of an air pump; extract the air from in the receiver; and the text book would tell you that having relieved the pressure of the air in the receiver, from around the sphere, the sphere would sink, which would indicate that air had weight. The effect is well described, but the cause is misunderstood. The sphere being now filled with coarser air than that in the receiver, outside of the sphere, the sphere sinks only because, as above stated, coarse air seeks a lower level than rare air. But this *apparent* weight or gravity ceases as soon as the sphere is again placed under normal conditions, amid air of its own density. Air being an *active, animate* substance, *does not* rest on the surface of the earth with a "dead weight;" but the particles move freely among themselves, and create no more pressure on the surface of the earth than a flock of birds flying over a wheat field would create pressure on that field.

CHARLES HINTZ.

San Pedro, Cal.

COMMENT.—If water does not rise in a pump because of atmospheric pressure, why is it that such rise is limited to about 28 feet? And why will the water in a pump at sea-level rise higher than in a pump at an altitude of, say, 6000 feet? And, if the water in a pump rises "because it is drawn up by (suction) cohesion and adhesion," why cannot a "suction pump" be made to lift water 50, 100, or even 1000 feet? If the atmosphere has no weight or pressure, why do we feel the wind blow, why does a tree fall in a storm, why does a ship sail, why do the waves of the sea beat upon the beach with a "pressure" that is irresistible even by the granite rocks of the coast, and why does a balloon rise in the air? If the air is "animate," it must be subject to the laws of gravitation like all animate things, and like man, the whale, the elephant and the hummingbird, is not

in the least exempted because of animation. But the "flock of birds flying over a wheat-field" do "press upon the earth," the weight of the birds being added to and combined with that of the atmosphere. If all the birds in the world were to take flight simultaneously the atmospheric pressure upon the entire surface of the earth would be increased exactly as many pounds as the birds weigh at their distance from the earth.—EDITOR.

FROM THE SECRETARY OF PAINE MEM ASS'N.

I have been invited by the Librarian of Congress to assist in making the collection of *Paineiana* the most complete in the world. I have already sent them many rare and curious editions of Paine's works, which were lacking in their collection, and they have already the Conway Collection used in compiling Paine's biography.

I have fully appreciated your work and the fact that you have given space to the defense of Paine from injustice—and that in California there are more defenders of Paine than in any three states in the Union. I shall write personal letters to those Paine defenders who believe in the ultimate victory long delayed, to send and subscribe to the REVIEW, and help us both in the cause of the vindication of the character of Paine from the calumny that has been heaped upon him.

I fully endorse the contents of the circular sent with the HUMANITARIAN REVIEW and cheerfully recommend it to all Liberals who receive a sample copy to subscribe for one year, or at least for six months, until you become acquainted with its editor and contributors. The publisher has offered to add to its present attractiveness the portrait of some prominent Rationalist with each number. This adds considerably to the cost of each issue, and I hope this additional burden will not have to be borne by the publisher, but by those Liberals who desire to become better acquainted with those liberal-minded pioneers who have made it possible for *us who are living today* to enjoy religious and political liberty. Think of what the tyranny of religion has cost—and what freedom of thought is worth to you and remember that the publisher is just as necessary as the proclaimer of advance thought. *Don't let him perish or be frozen out of existence for want of your support—like some others who preceded him. Now is the accepted time—Now!*

Philadelphia, Pa.

JAS. B. ELLIOTT.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"
BY ELIZA MOWRY BLIVEN.

SERIES ON PRESERVATION OF HEALTH.

"Let alone the gin, the brandy and the whiskey;
Let the doctors go to the Bay of Biscay!
Take the open air—the more you take the better;
Follow Nature's laws, to the very letter;
Eat the simplest food, drink the pure, cold water,
And you will be well—or, at least you ought to."

LESSON XXIX.—FOR LITTLE ONES.

Bess and Flora took Christmas dinner at Aunt Frank's. Bess ate lots of everything—turkey, pudding, pie, cake, nuts, etc.; then she went to the Christmas tree, and ate an orange, some popcorn, cake, candy and ice-cream. She felt bad because her stomach was too full, was sick that night and as snarly and hateful next day as an old cider-drunkard. Why? Because her stomach could not manage so much food. The food lay there until the sugar and fruit soured, like apple-juice turning into hard cider. That made bad blood, so that she was half drunk. Flora had been taught to take but little of each kind, eat slowly, so as to enjoy all the flavor, and to not eat anything late in the evening. Next day she was well and happy, enjoying her Christmas gifts.

Name some of the kinds of work that strong men and women do. Sick folks cannot work; they are weak, pale and suffer pain, cannot eat or sleep well, and are unhappy.

It would be terrible to grow up wrong, sickly, weak, suffering. It would be grand to grow up strong, healthy and happy. Do not do that which makes people sick.

LESSON XXX.—FOR BOYS AND GIRLS.

To become strong and healthy, find out what make people sick, and the whys. Cultivate self-control, to choose the healthiest foods, drinks and habits, avoiding the disease-makers. Never over-eat. Men that do hard, heavy work out-doors, grow strongest. Lazy, idle folks are generally weak. Use every muscle—working and playing out-doors every day to strengthen them.

Keep yourself cheerful; think and talk pleasing things; for worry, anger, envy, fear, hatred, dreading work, morbid dissatisfaction, dwelling on evils and cant's, injure health and destroy our own and other people's happiness.

The life-essentials are fresh air, water, food, activity and sleep. The strong, active, healthy Japs keep windows open, wear loose clothes, and practice deep full breathing. Why? Find in your Physiology what pure air does to the blood.

Every grown person should drink two quarts of water every day. Water and plain food make the best blood. Tea, coffee, cider, beer, and all intoxicants, vinegar, tobacco, spices and medicines injure the blood. Don't begin using them, for they create a hankering for more. So does sugar; the less you use the better. Sugar causes sore-throat, rotten teeth, dyspepsia, etc.

LESSON XXXI.—FOR GROWN FOLKS.

We eat, drink and breathe to make blood. The circulation must supply every muscle, bone, brain, etc., with their kinds of material, or some part grows weak or diseased. If everyone knew what machinery the body contains, the use and structure of each organ, all would know why they become diseased, stop the cause and recover without physician or medicine, or avoid causes and diseases. Physiology and Hygiene should be thoroughly studied in every home, school, church, Sunday-school and jail. (Discuss results.)

Chinese women bandage their feet to make them small. Foolish! American women wear corsets, snug waists, heavy skirts with tight waist-bands, reducing the size and activity

of all the *life-organs*. All clothing should be loose, hanging from the shoulders. Tight waist-bands prevent stomach activity for dissolving food and liver activity for cleansing blood; crowd down several organs with the bowels; crowd up heart and lungs, diminishing their space and activity. Smaller lungs means less air purifying and vitalizing the blood. The heart pumps too much blood to the brain, causing headache; too little blood below the waist, making poor clogged circulation, cold feet, constipation, women's painful diseases, "racial suicide."

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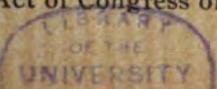
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ISSUED MONTHLY AT

LOS ANGELES, CAL.

SINGLETON W. DAVIS, *Pub'r*, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.
May 27, 1904, under the Act of Congress of March 3, 1879.



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VOL. III.

JUNE, 1905.

NO. 6.

Written for "The Humanitarian Review."

THE SUN'S DAY SABBATH.

BY SINGLETON W. DAVIS.

WHY Sunday should be observed as a solemn holiday—a day of pessimistic, depressing and enervating attitude of mind and inactivity of body—is unanswerable. In the first place, it is the *Die Solis* of the Romans—the sun's day—the first day of the seven-day week named in honor of the first and chief of the seven "planets" of the ancient astronomy, and the chief, *deus primus* or first or "lord" of the gods. There is nothing solemn about the sun; sunshine is symbolic of hope, joy, gayety, play, bright-eyed happiness, and the Romans devoted the Sun's Day to relaxation from the cheerless labors of the other six days and to the activity of the faculties of play and inspiriting enjoyments.

Even as a sabbath celebrated in commemoration of the rest-day of the mythical six-day creation, it has, rightly, no element of solemnity; for it implies merely this same relaxation from the dull monotony of solemn, strenuous daily labor, and the natural means of recuperation from the mental and physical weariness from work is *play*.

But Christianity has no original right to the Sun-day as a holiday. It simply adopted the Roman *Die Solis* in deference to Roman pagan custom, and engrafted upon it the Hebrew sabbath in deference to the Jewish element—a compromise adopted 321 years after the reputed birth of the mythical Christ—the Græco-Hebrew variant of the conventional spring-sun god invented by the monks of the Alexandrian monasteries.

[From Manuscript prepared expressly for "The Review" by the Lecturer.]

SCIENCE IS RELIGION: THE MONISTIC RELIGION.

A Lecture before the Manhattan Liberal Club of New York, on his 70th Birthday, Dec. 23, 304 Era of Science and Man (C. E. 1904), as "The Conclusion of the Present Year on The Important Matters,"

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Professor of Law, Sociology and Applied Science in L. U. O..

NOTE—For the Basis of and Introduction to this Lecture see "The Theses" of Prof. Haeckel in the December number, and the Diagram "Five-Story Mansion" in the February number, of THE HUMANITARIAN REVIEW.

[Continued from the May Number.]

THE FIFTH STORY.

5. Arts, the Ideal, Aspiration and Transition.

Over this Story, built and sustained by Nature and man, I would write the words of the lost but restored *Perdita* (human nature) in Shakespeare's *Winter's Tale*—the truest, deepest, grandest words he ever wrote—his and our farewell to the supernatural:

"Yet Nature is made better by no mean
But Nature makes that mean; so o'er that Art
Which you say adds to Nature, is an Art
That Nature makes."

Sociology makes the stream of time that of humanity living with human life, blood and art. That symbol stream is one of the most sublime and beautiful of human conceptions. To use Goethe's phrase, the final object of life is to "add endurance to time," and that, he taught us, must be done by our art. Every human is necessarily more or less of an artist, and as in social affairs so in art, man took his first lesson from his animal ances-

tors. The cave and tree nests of the birds and of the anthropoids begin the story which leads up to the Cathedral of Cologne, the Capitol at Washington, and the ideal Temple of Humanity, in which will meet the "Parliament of Man" which Tennyson borrowed from Thomas Paine, when the "Federation of the World" shall realize his "Republic of the World and of Man."

Art is a natural result of the necessities, and so of the thoughts and feelings of man. One of the best lessons in historical sociology is a display of the sacred architecture of the successive religions of man. Each temple is the natural out-growth and picture of each "world view" which is the backbone of every "faith" that has been a people's life. The sphinx and pyramid of fetishism and astrology; the horizontal lines of the Greek and polytheistic temples; the Basilica, and Gothic cathedral of the Roman Empire and church; the broad dome of the Pantheon and St. Sophia; the contracted form of the dome by the Moslems; the enlargement thereof in St. Peters, St. Pauls, and our grand federated capitol at Washington—what are all these, but each faith, world-view and aspiration secreting its form as naturally and inevitably as does the lobster or turtle its shell!

Carlyle was right in his *Sartor-Resartus*: If we would learn the real history of the soul of man we must study its clothes—its architecture and arts. These therefore will be fundamental in this Fifth Story—this final education of man by a revelation of his past, as the basis of present activity, and of future hope and aspiration—in a word, his *ideals*. Yet, forget not that under all of our art, religions, morals and life, nature lies, and that the "means" that nature makes. Neither La Place in astronomy nor Goethe in art had any need of the supernatural or creational. Our planet, the earth, is the best observatory, museum and picture gallery possible. Think how by its daily revolutions and around circuits and flight with the sun of a million miles a day, it opens up the infinite universe for us, and takes its motion, its order, strength and beauty therefrom! Well have the ages from thence evolved in man the love of the useful, true and beautiful, so that his art and fine arts may

use, adorn and beautify the earth as his enduring home.

We hear much of the narrowness, crudeness, uncouthness and general barrenness of what we call "modern Infidelity." Much of this talk is exaggerated because those who indulge in it are not well enough acquainted with it to distinguish that which is new to them from that which is really objectionable. But to remove these objections and even the appearance of them, let us learn enough of the art world to be at home in our Fifth Story. Well will it be, too, if we can bring those who are unacquainted with Constructive Liberalism to become first acquainted with it there and on its aesthetic side. It is only by becoming acquainted with our Fifth Story that we gradually become convinced that the bringing of "heaven" from the "mansions in the sky" to our mansion on the good, real, solid Mother Earth, can be made a realizable fact in our hearts and lives. Nay, it becomes as clear as daylight that all of that sky heaven was simply an imaginary mirage, pre-reflecting and anticipating the far more satisfactory reality which evolution is now asking us to prepare for ourselves. That reality will be the improved earth and our successors in whose hearts our future "heaven" is to be found.

The fabled Tower of Babel was to reach the heavens of the "firmament." That was and is the great object of theology; but it always has failed and always will fail for want of a common and sufficient language, and of a *locus in quo* wherein any heaven up there could possibly exist. Bruno's "*Cælum non esse*" and the telescope ended that celestial, and *all* celestial, undertakings. But thereby was brought into reality their *terrestrial* counterpart, with the question, how to be here realized by means and place?

As to the *place* for the terrestrial Paradise, enough has been said already. If any doubt, let them read until they realize it —what Shelley called "that astonishing chorus" by which the Prologue in Heaven opens the First Part of *Faust*, in which these lines occur:

"And swift, inconceivably swift,
Spins ever earth's splendor,
Alternating Paradise brightness
With deep and awe-inspiring night."

Indeed about the *place* there is no possible question because there is no possible change. We have but one home, and we are here to make it all we wish it to be.

As to the *means*, we have spoken, except as to the language. As to that, the question is difficult. The motto of our Greek Testament used to be: "The earth's inhabitants speak many languages—the Celestials but one." This points at a truth to be realized when it is found that the earth itself is our real celestial body and its inhabitants the only celestials, for *then* the universal language will be ours. Which or what that will be, we may not here inquire, further than to say that of all spoken languages an improved English seems to have an easy lead, for it has a neuter gender always known, and a wonderful variety and versatility to which both Northern and Southern Europe have contributed.

But perhaps no spoken language will then be much needed. It may be stupid to talk much where music and "feeling is all." We learn from both Swedenborg and Goethe that the language of "heaven" is chiefly art, symbols and sympathetic mind-reading; and such it is likely to remain. "Speech is silver, silence is golden," has already been discovered by those who most frequent our Fifth Story, where the higher preparation for the real heaven is mostly in progress. In the picture gallery of all time, the music hall of real "angels," in the symbolism where signs and figures *solve*, like the unknown quantities and letters in mathematics, when all feelings and ideas are telepathic mind-reading—how stupid and discordant would any of our present languages be!

We certainly begin our progress in, or towards, the higher enjoyment of life by the social cultivation of such arts as are named in the Fifth Story on our picture-diagram—and especially in symbolism, which has been pushed out of vogue by modern novels, card-playing, and foolish games or gossip. The pantomime and tableau should return and enable us to realize the art of the *Fairy Queen*, the *Pilgrim's Progress*, *The Tempest*, *The Tale*, (*Marchen*) and the wonderful *Faust* of Goethe, and its closing scenes and lines describing and revealing the true "spirit world" which is here and now. In such

exercises and exhibitions of art the music and the dance will find their highest function in ministering to the health, joy and continuance of the human, which will become the higher social world, in which even "death" will become *euthanasia* and the needful and pleasant transition.

Notice that here and in the Diagram "Death" is a quotation, for in science it marks not so much an end as a transition. The innocent readers of *Faust* are surprised to learn that Faust does not die. His material body, when the vital action ceases, is laid by the *lemurs*—the undeveloped ones—on the earth, its mother taking again its own. But the vital and "soul" action had been already, during a long life, all invested and wholly spent for good or ill in the human race itself. The veil is simply raised, and in that real spirit-world human influences as angels and devils seen in conflict as to which of them can rightfully have the reality of his earthly days in their continuance. Those who have read those judgment scenes and have forgotten their symbolism are to be pitied. In the end, Margaret and the angels all human (and not Mephisto and the devils) triumph! That life had made its "heaven" as it had lived itself through the earthly days "day by day."

Faust had saved himself in his blind struggles before the vital processes ceased. *That* now every human being may do, not blindly, wildly, and so cruelly as he often did, or had to do, under the human-devilish powers, but with the light of a true knowledge, and the aid and sympathy of human angels who make a joy in and as part of the earthly Paradise forever, where "the eternally feminine" (womanly) draweth ever onward and higher!

It only remains to thank and encourage Prof. Haeckel and the influences that must continue the movement he has inaugurated. It is but just to him and helpful to others to note how the Professor has in these Theses suppressed the doubtful, and so avoided the pitfalls and stumbling-blocks upon which Liberals have usually been led, to fall into or over, when they have sought before "the fullness of time" to construct this earthly mansion and unveil the continuous earthly and social life and "heaven" of which it is the home. He has escaped, unlike

Herbert Spencer, the depressive consequences of the "nebulär hypothesis." We find nothing of any "personal Christ," nothing of "parthenogenesis," nor of the dangers of "class consciousness," socialism and anarchy—all of which the Republic and the rest of the human race will have to live down and out-grow as best they can, but from which no immediate danger may be apprehended.

Nor is it to be forgotten that these Theses are in themselves the result and evidence of evolution. This work which Prof. Haeckel has done so concisely and well has been attempted again and again, and each attempt has been a step towards success, and the evidence of the necessity which must mean final success, even though this present "suggestion" should reach only an influence over individuals. Indeed there is nothing left now but the initiative of individuals since the Congress addressed failed to take any action, but left the matter open to the future.

Nor should we close without some expression of sympathy and gratitude to those who have apparently failed in similar constructive work. To name some would seem partial and unjust to others, both as to organizations and individuals. Those who still survive will rejoice with us in the powerful improvement which Prof. Haeckel and his friends have brought to the cause of Constructive Liberalism by this timely and well-considered movement.*

Still the great lesson of the past in all of these attempts and movements is "never to despair of the Republic," nor of the Cause and Religion of Science and Humanity. For instance, this is my seventieth birthday—for fifty years I have lived among you and "gone in and out before this people" in the advocacy of the cause coming before you tonight in a newer and stronger phase than ever. Some people say that I have failed—that I "came to my own and they received me not." I have been called "a Cassandra prophet." Do you remember that fabled daughter of Priam of Troy, the beloved of Apollo

* The "Theses" here referred to have been published in pamphlet form and may be procured of Prof. Wakeman, Cos Cob, Conn., or from the REVIRW office. Price 5c., postage 1c.

who promised to give her anything she asked? But when she asked "to know and tell the truth," the god replied: "Yes, fated *ever* to tell the truth, but fated *never* to be believed;" for mortals now could never stand to have the truth believed. So I have been said to be fifty years before my time, but yet I hope against hope and am not discouraged. We need not be and must not be discouraged as long as the stars of truth and evolution are moving with and for us. Time will remove the evil, this inattention and unbelief, which rests chiefly upon ignorance, tradition, habit and selfish social conventionalism. Sometimes it seemed that we must retire and leave the result to the unhuman and unaided chances of nature, as even Schiller, in temporary despair, admonished at the beginning of the last century:

In des Herzen's heilig stille Raume
Musst du fliehen aus des Leben's Drang!
Freiheit ist nur in dem Reich der Traume,
Und das Schone bluht nur im Gersang.

(In thy heart's holy, silent realm,
Must you fly from out life's throng!
For freedom is only in the land of dreams,
And the beautiful blooms only in song.)

Yet Schiller was ever the first to hope and the last to despair—the first to proclaim with Goethe's Faust:

Die Geisterwelt ist nicht verschlossen;
Dein Sinn ist zu, dein Herz ist todt!
Auf! bade, Schuler, unverdrossen
Die ird'sche brust im morgenroth!

(The spirit world is not closed;
Thy sense is gone, thy heart is dead!
Up! scholar, and unweariedly bathe
Thy earthly breast in the morning's red!)

Yes! For as sure as the laws of the universe, is that law of evolution and progress which tells us that our morning's red is the aurora of the New Era lighting the way to our future "promised land"—the Earthly Paradise!

~~[Continued.]~~
[Concluded.]

Written for "The Humanitarian Review."

THE WILDERNESS OF WORLDS.

How They Are Lighted and Heated.

BY DANIEL K. TENNEY.

CURRENT theories as to many of the great physical phenomena are altogether unsatisfactory to many reflecting minds. Scientific inquiry seeks the truth and that only. Still, it is known that the scientific vehicle gets into a rut occasionally and awakens the passengers to realize that they are on the wrong road. Scientists used to affirm that the sun is a body of incandescent matter lighting and heating the earth, and they guessed that aforetime the sun and all the planets were blended in one floating mass of intensely heated and attenuated gas. The writer denies the truth of both of these propositions, and invites the candid attention of the reader to his reasons for so doing.

We were told in our childhood that the universe was made in six days out of nothing, and doubtless it was thought that its maker well deserved the rest from such herculean labor which he took on the seventh day. All this we had to unlearn when we arrived at the age of intelligent reflection and came in contact with the disclosures of science, which conclusively taught that the story of the creation was nothing better than a beautiful myth. During many years of our formative knowledge, we were thus nursing a delusion which required a long time to fully eradicate.

In lieu of that cherished fable, there was later instilled into our minds another and totally different theory of creation, supported very generally by men of science, and known as the nebular hypothesis. This hypothesis stands today, with many, as explaining the origin and development of the entire solar system, the earth, of course, and all there is in it, included. Let us see what that theory is.

The sun is said to be a ball of fire, about 865,000 miles in di-

ameter. In the infinite and distant past, it was so much larger than it is now that it reached out and embraced the elements of all the planets and asteroids of the solar system—including their numerous satellites—not excepting the planet Neptune, which is near 3,000,000,000 miles distant from the sun. The sun at that time must, therefore, have had a diameter exceeding six billions of miles. All the hosts of the heavens which now occupy any portion of that diameter had then no separate existence, but were integral parts of the great orb itself. How much farther its diameter had extended before the birth of Neptune, we are not informed. It is demonstrated by astronomers that the solar system is only one of myriads of like kind bestudding the distant sky and visible by the telescope—the star Arcturus being, they say, eight thousand times larger than the sun, and Antares eighty-eight thousand times larger. If the central orb of our system at one time had such far-reaching and all-embracing scope, by fair inference from the observed uniformity in natural processes, we must suppose that all the other central orbs of the infinity of celestial systems were at one time equally continuous and comprehensive, each in its own domain, all composed of heated gas and nothing else.

Now, the sun at that remote period, so the theory goes, was a vast body of incandescent gas, revolving in the incalculable frigidity of space. It began to cool off. In doing so there gradually accumulated on its exterior, and became detached, rings of cooler yet still molten matter, and these rings in turn were cast off by the centrifugal force of the rapidly-revolving sun, like water from a revolving grindstone, and grew by inherent nucleation into planets—first Neptune, then in order, Uranus, Saturn, Jupiter, Mars, Earth, Venus, Mercury, besides a multitude of asteroids. These planets, in imitation of their ancestor, themselves, in cooling, cast off, by and by, other vast masses which concentrated into satellites. Of this style is the moon, which was originally a part of the superheated earth, but was thrown off by the ring rule, or by some other cataclysmic force of nature, to do business on its own account.

Now, if the material of the sun was so intensely hot in that long-gone period, when it constituted the solar system all by

itself, it must have been four hundred thousand times more attenuated than hydrogen gas, the lightest element known to science. It certainly existed in an element of intense cold, for the sun has been chilled, they say, from an original diameter of six billion miles to one of less than one million, and in like manner the planets and satellites have been frozen down so that the space now occupied by them and by the sun also, compared with the original diameter, is not relatively greater than that occupied by a like number of whales in the Pacific ocean. Not content with this achievement, we are assured that the heat and light of all these planets and satellites proceeds as such exclusively from the sun; that these are slowly but surely cooling; that the sun can yield only a certain quantity of heat and light, and that these are being continually dissipated into space, with no means of reclamation. In the language of Professor Winchell, "the total emission of heat from the sun is 23,000,000 times the amount which reaches our earth, and sufficient to reduce the temperature of the sun two and one-fifth degrees annually, so that it is obvious that the sun must speedily cease to warm our planet sufficiently to sustain animal or vegetable life," and thus that in time the earth will be clothed from pole to pole with sheets of massive ice forever. The sun also will ultimately go into cold storage.

If the premises assumed by the great minds which have supported this nebular theory are correct, the result predicted will surely follow. The theory has certainly a degree of plausibility in many of its assumptions and in its concurrence with many observed facts, but it has for many years seemed to me, on the whole, quite as ridiculous as the tale of the six days cosmic genesis which preceded it. I am unable to believe that any sort of god, whether anthropomorphic, spiritual, heathen, polytheistic, pantheistic or otherwise, ever dedicated a universe of hot gas to terminate it in a universal ice house. The entire scheme, to my mind, is no less preposterous than the story of the Gadarene swine, Lot's wife, or Jonah and the whale.

Now the consequences of this theory which more particu-

larly concern the inhabitants of the earth, are these: When the sun had formed the ring which was destined to become the earth, and had cast it from the solar periphery into the surrounding space, the intensely heated and still nebulous matter thus ejected gradually assumed the globular form and itself continued the system of cooling and condensation which it had learned at the paternal fireside, until it formed a crust of cool and solid matter surrounding its still-molten interior. This crust through ages of heat and cold, fire and flood, erosion and abrasion, subsidence and upheaval, has finally developed into the earthly contour and substance which at present prevail, and which afford to us such curious and pleasant contemplations.

Now, upon a subject like that under consideration, it is much easier to detect error than to ascertain truth. I shall attempt to do both. It has been definitely ascertained by scientific experiment, on high mountains and by balloons, that cold and darkness increase in a certain proportion to the altitude attained. No better proof of this need be cited than the perpetual snow and ice capping the tall mountain peaks. The altitude of perpetual ice even at the equator is only two miles and a half. The temperature of space is variously calculated by astronomers at from thousands to millions of degrees below zero. Between the sun and the earth there are about 93,000,-000 miles of this inconceivable coldness. It is this very condition, coupled with the attraction of gravity, that has reduced the sun, so they say, from its former gaseous immensity, to the very small comparative compass now occupied by it and its associate planets. The desperate cold of space is thus not only proven by scientific demonstration, but stands as an uncontested fact. Now if this intense power of frigidity has been sufficient in the past, as the disciples of the nebular hypothesis claim, to thus cool down the entire solar system, what chance would an impulse of heat proceeding from the sun toward the earth through 93,000,000 miles of absolute cold have of reaching its destiny as heat? Clearly, none whatever. It would be more likely to strike the earth in the form of an icicle! It is said by the nebular scientist that the entire radi-

ated heat of the sun is equal daily to that which would be produced by the consumption of 384 feet thick of anthracite coal aglow over its entire surface, and it is added, that if the sun were composed of solid anthracite coal, it would be completely burned out in less than 6,000 years. Now if this intensity of heat at the sun be conceded, although I regard it as arrant nonsense, it is certain that radiated into such coldness of space it would cease to remain as heat at any great distance from the sun. The heat of a fire, at the fire, is one thing; that of the same fire at a little distance is quite another. Strange, is it not, for instance, that a happy citizen of Seattle, that delightful city of Puget Sound, basking on his veranda, is comfortably heated before a fire 93,000,000 miles distant, while the venturesome mountaineer who has climbed the heights of the grand and sky-cleaving Mount Ranier, in full view of the place and three miles nearer the same fire, must hustle or freeze to death? Wonderful theory—wonderful humbug? So it is quite plain that no heat, as such, proceeds from the sun to the earth. That theory is entirely imaginary.

How about light? It is well established by careful observation, that light decreases in proportion to the altitude above the earth. The writer has often perceived and marveled at this fact, when roaming over the Alps and other high mountains on a clear day. It seemed exceedingly strange that it should grow both darker and colder as we approach the supposed fountain of light and heat. Experiment has demonstrated that at a height of one-and-a-half miles above the sea, the light is only one-tenth as great as at the surface. At a little over three miles, the sun appears no brighter than the moon, and at four miles, the supposed rays of the sun are too weak to produce the rainbow colors of the solar spectrum. Only the yellow is seen, and that without lines. It is thus demonstrated that the space beyond our atmosphere, instead of being radiant with light from the sun is in total and absolute darkness, and that the beautiful colored lines shown by the solar spectroscope are not caused by the chemical elements of the solar atmosphere, but by those always prevailing in our own. So it would seem that if old Sol were desirous of dis-

patching a cargo of heat and light to the earth to comfort us, he would have to tuck them up very warm at the start, or we would have to thaw them out before the stove on arrival; and it would be necessary to accompany the cargo with a head-light to point out the way through the blackness of darkness!

The coolness of the earth's surface and its molten interior was one of the predicates of the nebular hypothesis. Science seeks to account for everything upon rational principles, and has done much in that direction. It was assumed, therefore, that because the earth is intensely heated in its interior it must originally have been a body of igneous matter, upon which a crust accumulated by cooling, and that it and all the other planets and satellites have gone through the same process and are still engaged in the effort. It was an easy and rather plausible way of accounting for the internal fires. If it be true, however, of which I have no doubt, that neither heat nor light as such proceed from the sun, and that the earth, as to its condition of caloric, was never materially different from what it is today, but that all these things can be rationally accounted for upon a wholly different basis, then there will remain no further need of speculation upon the nebular hypothesis, and no reason to suppose that either the sun or any of the planets or satellites are or ever were bodies materially differing from the earth in its substantial elements. The original "hot gas" and "ultimate cold-storage" theory, may then be laid at rest.

It is due to that eminent body of free thinkers who have devoted their lives to the development of truth, to say that none of them have ever claimed that the nebular hypothesis is anything else than a system of scientific guess-work. The astronomer royal of Ireland, Sir R. S. Ball, says: "It is emphatically a speculation. It cannot be demonstrated by observation, or established by mathematical calculation." But it is true also that hundreds of volumes written by distinguished scientific men have been filled with eloquent speculations in cosmogony, based upon the assumed verity of this hypothesis, and well-nigh all text-books used in our schools and all popular scientific literature also treat it as an ascertained truth. It appears to me to be the height of absurdity.



Whence, then, comes our solar light and heat? It is about this way: The earth is an immense dynamo magnet. Its atmosphere and surroundings constitute a vast reservoir filled with magnetic and electrical energy. It revolves with a velocity of 1000 miles per minute in its pathway around the sun, and 1000 miles per hour on its axis. So also the sun and the millions of star-worlds are all stupendous dynamo magnets, polarized in immensity, and revolving with ceaseless energy and rapidity. These vast dynamos, in rapid revolution, must and do generate and circulate between others of proper polarity, constant currents of electrical energy, in circuits as vast as the universe, and in manner precisely like that generated by our well-known dynamo machines, which distribute light and heat and power along smaller circuits. The power embodied in a mass in motion, and consequently its electrical energy, is estimated by multiplying its velocity in feet per minute by its weight in pounds. The earth contains two hundred and fifty billion cubic miles of matter moving at enormous velocity. The mass and velocity of the sun and the other planets are in proportion.

Electricity is evolved by the rapid movement of material bodies not in contact. The distance between the revolving celestial dynamos, compared with their velocity and capacity as electrical generators, and with the immensity of space, renders them sufficiently close for purposes of electrical generation and circulation. Light and heat are produced by electrical currents only when they meet with resistance. A familiar example is that of the small coil in the incandescent electric lamp. The current passing along the ordinary wire is so resisted in its circulation by the smaller coil as to give out heat and intense light. In like manner the vast and continuous electric current circulating between the sun and the earth meets for the first time that resistance from our atmosphere, and this produces (best in the lowest and densest atmospheric strata) the heat and light which we have hitherto attributed to the heat and light rays of the sun itself. It is electricity in atmospheric contact that does the whole business. Electric currents circulate through space between the sun and the other planets, without

regard to its darkness or its temperature. The entire theory of interplanetary electrical currents, and the consequent light and heat on our planet, has been practically demonstrated by scholars and shown to comport in every particular with all scientific knowledge. Want of space forbids its further elaboration here.

The earth is by no means a cooling sphere. Its internal heat is well accounted for by the scientific axiom: "Heat is produced by friction, percussion, compression, by arrested motion, and under certain circumstances, by electrical contact." These propositions are well known and indisputable. The force of gravity drawing toward the center of the earth every particle of its matter, the atmosphere included, undoubtedly produces a compression at great depths, causing many thousand degrees of heat continually. At a depth of 7,000 feet, the pressure of the over-lying mass in the Simplon Tunnel, lately completed, reaches 131 degrees Fahrenheit. Similar results have become apparent in hundreds of other borings and excavations elsewhere. Besides, the earth is in a state of perpetual tremor, agitation, friction, percussion and arrested motion, caused chiefly by the descending water which is converted into steam, at great depth, and seeking escape through the over-lying rocks. The record of all seismometers definitely establishes this fact. The cracks, crevices, tiltings, contortions, folds-dykes, earthquakes and volcanoes, well known to investigators, are products of this ceaseless agitation. How can any thoughtful scholar doubt that such well known friction, percussion, compression and arrested motion, ceaselessly acting in the interior of the earth, are entirely adequate to produce this internal heat—always have been and always will be.

I am pleased to see that this clear explanation of the internal heat of the earth, which I have been advocating for many years, has recently been adopted by Prof. T. C. Chamberlain, an eminent geologist connected with the University of Chicago. In an address delivered at Ann Arbor recently he announced "that the interior heat of the earth is due to gravitational compression." He also repudiates the nebular hypothesis.

Every particle of matter cast forth from the earth by such

powerful agencies, and by hot springs, is replaced all along by the descent of other matter. There is a slow but continuous movement from the interior to the surface, and from the surface toward the interior. Electrical currents may also contribute to the same result. Think, also, of the compression and arrested motion caused by the ceaseless winds and the pounding of the waves and tides of the sea upon its shores the world over! Do these not also contribute to the internal heat? If not, why not? It is conceded by all geologists that even that portion of the earth which consists of stratified rock was countless millions of years in process of formation, and that the rocks underlying these, which used to be called primary rocks, are composed of rocks formerly stratified, and which, descending toward the earth's center, became metamorphosed by the internal heat. If the stratified crust of the earth has thus existed for countless ages, with its internal heat all along escaping to the surrounding atmosphere through hot springs, earthquakes, volcanoes and ordinary radiation, why is it that at a depth of a few thousand feet it remains yet in such an intensely heated condition? Would not a little eight-thousand-mile globe, if cast forth from the sun ages and ages ago in a molten condition, with its heat continually escaping, have cooled off from surface to center in a few thousand years, if it had no source of continuous supply? Who can doubt it?

The internal heat of the earth is abundantly accounted for on rational principles. The crust of the earth has forever been in a continuous evolution. As high lands and mountains have been worn away by the tooth of nature and their debris spread upon the floor of the seas, the increased weight has pressed them downward to the fiery center where they have been melted, thrown up again by volcanic action, or elevated into mountain chains and the like, only to be again eroded and carried seaward in a perpetual succession, so that the interaction of natural agencies has transformed the earth from hot to cold, from center to circumference and back again, times without number, and will so continue forever. If this circulatory rule prevails as to the earth, it is reasonable to assume that it does so in the sun and all other celestial bodies, so that all may be as well ad-

apted for life, intelligence and beauty, as this little orb, our present abiding place. For reasons which astronomers claim to demonstrate, the climate at the poles has been torrid, and that at the equator frigid. Glacial periods and periods of great caloric have succeeded one another almost everywhere. No nebular theory can account for both.

The conservation of energy is a modern scientific deduction now received by all scholars as a verity. By it, no force is ever lost, no atom wasted. All is conserved somewhere in the universe, so that its power and capacity for reproduction is always the same, though endless mutations continually occur. Applying this rule to the subject under consideration, the electro-magnetic currents given out by the sun and received by the earth, or by any of the other planets or celestial systems, are in no part wasted or exhausted, but after accomplishing their errand are returned again in a never-ending and retroacting circuit, in accord with the eternal law of supply and demand, that has ever controlled and sustained (and ever will) the entire cosmic scheme of nature. So that the professorial theory of Winchell and many others, that "the sun must speedily cease to warm our planet sufficiently to sustain vegetable or animal life" is altogether foolish and unworthy of further eminent utterance. There is not a particle of evidence that either the sun or any of the other planets are contemplating a retirement from business at the old stand.

Why longer pretend that the earth is a son of the sun? Why continue to "hunt for a needle in a hay mow"? Scientists' visions may be interesting, but are not always reliable.

Madison, Wis., April, 1905.

A great soul draws and is drawn with a more fierce intensity than any small one. By every inch we grow in intellectual height our love strikes down its roots deeper, and spreads out its arms wider.—*Olive Schreiner.*

Of all points of faith, the being of a God is to my own apprehension encompassed with most difficulty.—*Cardinal Newman.*

From "The Literary Guide."

"THE WONDERS OF LIFE."

SUMMARY OF PROF. ERNST HAECKEL'S NEW WORK.

BY JOSEPH M'CABE.

(Continued from THE REVIEW for May.)

FORMS OF LIFE.

THE next step is the building-up of this homogeneous plasm into the great variety of the living species. The question of evolution is deferred, and the chapters on the unities and forms of life aim rather at reducing to simpler features the amazing complexity of living nature. From molecules of plasm we advance to the cell; from the unicellular organism to the loose aggregation or strings of cells, that found it an advantage to remain attached after their formation by cleavage of a parent-cell; and from these loose clusters we rise to definite "cell-communities," in which there is a division of labor, and so on to the enormously complicated cellular structure of the higher organism and social group of organisms. Division of labor is the obvious Darwinian key to all this growth in anatomical and physiological complexity. The idea of the cell as the ultimate unit of each organism has done much to make possible this great generalization, and so the cell and the cellular theory are adequately treated. We can now see a wonderful unity in the whole world of living things, as we find the single cell multiplied in the multicellular organism, and the homogeneous cell, that at first meets all the needs of the organism, differentiating into nerve-cell, muscle-cell, bone-cell, etc., and forming tissues of each kind to meet the extraordinarily complex life-needs of the higher organism. It is fitly pointed out how civilization is advancing today on the same principle of division of labor that has been at work from the beginning of life.

In reducing the geometrical forms of life to certain types or standards, Haeckel pushes a step further the monistic conception of the unity of life. Incidentally, many an interesting

feature of organisms is illuminated for us. For instance, the unsymmetrical head-structure of the flat fish seems at first to lie outside of the range of his geometrical types; but it is explained how they have a perfectly symmetrical form when young, and it is to their later habit of lying flat on the floor of the ocean for protection that they owe their peculiar structure and marking—even the bones of the skull growing crooked and the eye from the under side traveling around to the upper. It is a wonderful case of the tenacity of heredity (in the young form) and the modifying power of adaptation. The snail is another curious instance of the mechanical factors in the modification of forms. The sinking of the early discoid shell to one side stunted the growth of the viscera on that side; the organs on the other side grew in proportion, and this unequal growth naturally led in the end to a spiral form.

THE LOWEST FORMS OF LIFE.

A special chapter is devoted to those interesting unicellular forms of life which the microscope revealed to science, and that play so important a part both in the theory and practical conduct of life. In his earlier years, Haeckel, with his keen scent for evolutionary evidence, fastened on the monera as a peculiarly instructive field of study. It is now often said that more perfect instruments and more careful observers have found these monera to be less simple than at first announced. This is the usual grain of truth enclosed in a large shell of error. A few of the forms which he pronounced to be structureless have been found, with more advanced instruments, to have nuclei; but there are still today vast realms of easily-accessible monera to which all his original observations fully apply. These organisms without organs, the chromacea, figure prominently in his work. More than 800 species of them have been distinguished. The colored deposits one notices on damp trees or rocks, or on the surface of the sea, are often made up of countless millions of them. Many of them can live in hot springs at a temperature of 50 to 80° C.; others will renew their life after a lengthy sojourn in a block of ice, or after having been dried up for years. They are mere structureless microscopic grains of plasm, living on the very frontier of the inorganic world. Next to them in

interest and importance come the bacteria. These famous little beings are also organisms without organs, not even attaining the rank of real cells. No nucleus has yet been positively discovered in them. With all their well-known and varied activity in the world, they are mere particles of plasm in its simplest form. In the life of these microscopic beings we have no reason whatever for thinking of a "vital principle."

FUNCTIONS OF LIFE.

The next five chapters deal with five of the chief functions of living matter—nutrition, movement, reproduction, sensation, and mental action. It would be impossible to compress into a summary the vast encyclopædia of biological facts that fill these chapters. The aim of them is to illustrate once more the fundamental unity of living nature by tracing the vital powers up from their simplest manifestation in the monera to their most advanced embodiment in man. Along each of the five lines the path is extremely interesting. In examining nutrition, we start from the simple plasmodomism of the protists—that approaches so closely to common physical osmosis—in which ordinary inorganic matter is taken into and set free from the spongy substance. Then, in the plant we gradually get the differentiation of roots (the "brain of the plant") and stalk (with conducting tubes), and leaves, and flowers; in the animal we get the formation of simple cavity with simple inlet and outlet, and this gradually shapes and transforms itself until we reach the elaborate alimentary canal of the higher organisms. The evolution of the kidneys and lungs is explained at the same time. Reproduction is now regarded by all physiologists as a "transgressive growth." There is a limit fixed (by mechanical conditions) to the growth of the individual. When food is still taken in beyond this limit and built into plasm, some part must break away and form a new being. In the simple protists the parent falls in two, or grows buds on its body like the crystal. The whole cell is reproductive, just as it is digestive. Then come into play the division of labor and differentiation of structure, until we reach the wonderful flowers of the higher plants, and the elaborate sexual apparatus of the higher animals.

In regard to movement we witness a similar evolution. The little protist makes its arms and legs as it wants them. As life advances, slender lashes or whips grow out of the cells, then special cells and special tissues are told off to perform locomotion, and we get the infinite variety of the animal world. The inexpert have little suspicion of the enormous and interesting variety of the motor apparatus in the animal world. We reach more controversial ground in "sensation." Haeckel rightly censures modern physiology for refusing so generally to even mention sensation. It has been left to the equivocal treatment of the psychologist, and is, in consequence, still a hunting-ground of dualists and spiritists. Haeckel now meets the difficulty of its origin in an interesting way. He ascribes to it the same finality and eternity as to matter and force. It is, he urges, a third attribute of the fundamental substance. It must, of course, be borne in mind that he separates sensation from consciousness. The latter only makes its appearance with the formation of a complex nervous center, and is, presumably, a function of this. But we can follow sensation or sensitiveness down into the lowest depths of life. Some beautiful experiments of Verworn's are described in which protists swimming in a tube showed extreme and uniform sensitiveness to a galvanic current. But the chemist speaks equally of the "sensitivity" of his photographic plates, for instance, and the artist of the sensitiveness of certain colors. Haeckel concludes that it is, at bottom, an attribute of all substance, and his only further work is to describe the ascent from the simple and general sensitiveness of the protist to the specialized sense-organs of the higher vertebrate. He follows the growth of consciousness and mental action along the same line, though here he does little more than emphasize the conclusions of the *Riddle*.

THE ORIGIN OF LIFE.

One of the most interesting and instructive chapters of the book is that which deals with the origin of life. The famous experiments of Pasteur seem to have engendered an almost hopeless confusion on the subject. Haeckel here gives us a particularly clear and full and up-to-date account of the real con-

troversy. After dismissing briefly the creationist and agnostic positions on the subject, he describes the "eternity hypothesis" of Helmholtz, Kelvin, Fechner and Preyer. These and a few other scientists sought to evade the problem of the origin of life by maintaining that it was eternal, and only embodied itself in organisms when favorable conditions supervened. Haeckel then goes on to describe the various forms of the theory of abiogenesis or archigony. He gives the theories of Nageli, Zehnder and Pfluger, and points out that the latter's cyanogen theory harmonizes with his own. Pfluger explains that the cyanogen compounds which are the chief constituents of plasm are only formed at incandescent heat. This at once suggests a very strong reason why we may suppose the matter of living organisms to have been formed abundantly in the early stages of the earth's existence, though they may no longer be produced in the ordinary course of nature. The experiments of Pasteur are thus once more shown to have no bearing whatever on the origin of life a hundred million years ago. But Haeckel and Nageli go further. They do not admit that it is proved living things are not born today by spontaneous generation; and Haeckel makes a number of suggestions as to the quarter in which we may yet find proofs of it.

The chief new feature of the succeeding chapter on the evolution of life is the examination of several of the non-Darwinian theories of evolution, especially the idioplasm theory of Weismann and the mutation theory of De Bries. Haeckel strongly contests Weismann's theory of heredity, and, in fact, his book is strewn with proofs of that inheritance of acquired characters that Weismann denies. Haeckel is a staunch Darwinian, though he pleads rightly for a fuller appreciation of Lamarck.

MORAL AND SOCIAL SCIENCE.

The remaining chapters of the book deal with aspects of life that pass beyond the range of biology in the technical sense. The aim of the chapter on "The Value of Life" is to illustrate the progress that has been made in the worth of it, personally and socially, in the advance of civilization. Chiefly following Alexander Sutherland, he traces the growth of life-habits up from the lowest savages to the civilization of the future.

Haeckel seems to become more deeply impressed every year with a sense of the sins of the modern State and the helpless misery of the peoples they govern and exploit. The retention of militarism and the dallying with churches are especially denounced. In dealing with morality, Haeckel goes more deeply into the roots of ethical feeling than he has done previously. He discusses at some length the nature and formation of habits and their gradual conversion into instincts. Moral feelings are merely "social instincts, acquired by adaptation, and passed on from generation to generation by heredity." The same organic stability of habits is seen in the tyranny of fashion, which comes in for some caustic handling. Haeckel demands the purification of our morals from both conventional prejudice and ecclesiastical influence. Marriage, for instance, must be retained, but must be wholly secularized, and should be dissolvable at mutual request.

The concluding chapters on dualism and monism give a final summary of his view of life. The three fundamental and inseparable facts of life are matter, force, and sensation (unconscious). These are the three inalienable attributes of the infinite and eternal substance that underlies the variety of the universe. The task of science or rational philosophy—"the sure sign of a philosopher," he quotes from Schopenhauer, "is that he is not a professor of philosophy"—is to reduce the totality of observed phenomena to these factors. In physics, chemistry, mathematics, astronomy, geology, medicine, and technology this has been once for all accomplished. It remains to effect the same unity in biology, anthropology, psychology, philology, history, psychiatry, education, ethics, sociology, politics, and theology. "While occupying ourselves with the ideal world in art and poetry, and cultivating the play of emotion, we persist, nevertheless, in thinking that the real world, the object of science, can be truly known only by experience and pure reason."

A Universal Monistic Alliance, by Prof. Ernst Haeckel, in pamphlet form, just published at the office of the REVIEW—30 valuable concise scientific theses. Price, postpaid, 6c.

Written for "The Humanitarian Review."

WHY PEOPLE DON'T GO TO CHURCH

BY J. T. PATCH.

THE question why many people do not go to church seems to be taken quite seriously by many of our churches, and I believe there is a just cause for their apprehensions. The view generally taken is, that such a condition of things indicates a growing disregard for religion; that the abandonment of church attendance and church observances is an abandonment of religion. This may have some truth in it, from the churchman's view of what constitutes religion; but the consideration of religion freed from the limitations of the creeds, I believe justifies the conclusion that such abandonment of church-going is not an abandonment of religion, but in many cases is a necessity of deep religious conviction.

There are many things, at the beginning of this century, that enter into a religious life. Civilization itself is in a large degree an expression of the religious sentiment; also, the religious sentiment is in a large degree an expression of our civilization. Our ideas of right and duty as religion, and the same thing in government and our business relations, are inseparable; hence civilization is the broadening process of applied Christianity. The world of realities is the world of the absolute, which fixes the value of all things, and to attach the word church, or even religion, does not change the summary of human affairs. The great realities of true religion exist and are lived independent of the church; the Christian world seems to be lacking in a true comprehension of the spirit of our age. To charge devout, conscientious people, because non-church observers, with having abandoned religion, is to criticise our civilization; there are forces at work which can not be ignored; our popular education is emphatically modern, but orthodox Christian teaching invites to a civilization long since passed from the arena of real life, having no existence only as a matter of history. The Christ there is in it, is its only

salvation, but the civilization which is made the vehicle of its communication is harsh and forbidding. Theology is based upon a philosophy emphatically ancient; whatever virtues it may possess, or modernizing it may have received, it is still being neglected because the world has found something better.

The church has formulated methods of expressing our religious nature which at this age but inadequately does so. The individual can be educated to believe the ancient doctrines are a sufficient statement of his spiritual life, and in this way the church still lives, but every new discovery in physics and in morals has added strength to the truth that natural principles underlie every manifestation of the universe, and religion cannot be excluded from this test.

The devout churchman asks the question, why so many have abandoned church-going, when the question should be, why have so many ceased to be interested in church theology.

It is evident that human conviction runs deeper than the theology of the churches. There was a time when theological philosophy was all-comprehensive, but religion now has a new civilization with which to express itself, and freedom to live out convictions has been reached. Church and religion are no longer synonymous.

The Bible has been studied as a book isolated from modern literature and modern civilization; the lesson taught in the Sunday school making Elijah's ascent up through the clouds a fact, and the revelations of the modern telescope that there are worlds so remote that light traveling at the rate of 12,000,-000 miles per minute has been more than a thousand years in reaching the earth, is an illustration of the conflict that is now on. The remoteness of application and the limitations of Christian theology, to modern thinking has made church patronage a matter of trifling importance in the minds of many good people. The fact that Christianity teaches morality, love and purity, is not sufficient to carry with it theology; but it must not be forgotten that true religion is just as much a fact today as at any other age of the world. The method of expression has changed; the permanently valuable has been absorbed into modern life, independent of theology; the study of physics has

completely reversed our views of the processes of the universe; we believe all things to be under the dominion of law, while the ancient theory made God in person the direct operator.

Six days in our modern life makes a transition on the seventh to ancient life and thought incongruous and uninteresting. A conviction has also grown up that there is somehow a contrast between truth and religion—that they are in someway separate and independent of each other, a condition often existing without the individual realizing what has taken place. Truth is not only the same now as 2000 years ago but its source is the same. This source is open to the world now, as it always has been, and is always a discovery. Religion, to reach its highest efficacy, must adjust itself to modern research and discovery.

Man is a spiritual being, and his method of expressing his spiritual nature is his religion. However antagonistic this definition may be to the traditional Christianity, it is in its final analysis true of all religions, and this interpretation of religion is rational and consistent, obviating many of the vexed questions of old theories. The Buddhist, the Mohammedan, and all sects of the Christian faith, are giving utterance to their religious nature, each in his own way. So of those who are not members of any church; they express their spiritual nature just as fully as the church member. They may have rejected the formulas of the churches and put in their place the formulas of science—the principle is still true; the real fact at issue is the difference of conviction; if one's convictions are purely scientific there is no reason why such should not be a vehicle ample and commensurate for the same purpose as church formulas. All departments of truth in the study of the natural universe are becoming the vehicle of spiritual life, and the Christian church must sooner or later realize this fact and acquire truth because it *is* truth. Every modification of the creeds is advancement in that direction, and the reproach cast upon unbelievers is indirectly a reproach upon our civilization.

The world today has more real faith in the laws governing the universe than it has in the history of the supernatural. In the church, the individual is invited to illustrations and narrative remote from modern life and modern civilization.

Homedale, Idaho, May, 1904.

Written for "The Humanitarian Review."

SAN NICHOLAS ISLAND.

For Young Readers of the 'Review' and Students of Nature, Young or Old.

BY WALTER COLLINS.

NINETY miles from the main-land in the Pacific ocean, opposite Los Angeles county, Cal., is an island about eight miles long and three miles wide. The northwest end of it is sandy and low, but it gradually rises from the ocean to the opposite end, where it is about 500 feet high and breaks off so abruptly that it is difficult for a person to get up or down.

This island is a wonder in many ways. Unlike the other islands of the Pacific, it is nearly flat and covered with heavy clay soil, and has evidently emerged from the ocean. Not a tree or bush of any kind grows on the entire island, and no vegetation excepting a species of ice-plant that is indigenous to this western coast, and that covers the whole ground like a thick velvety carpet. No fresh water is found excepting after a rain; the spring-water is so charged with alkali that it is unfit for human beings to drink. The island is uninhabited, and the only living things upon it are sea gulls, shags and a few small brown birds somewhat larger than a sparrow, plenty of sea lions that come ashore to sleep and bask in the sunshine, a great many small red foxes and a few hundred wild sheep, the increase of an uncaught remnant of a domestic herd that was removed several years ago on account of the lack of water; their descendants are as wild and as fleet as deer and will not permit people to come within half a mile of them. Rats, mice, lizards, snakes and other main-land "varmints" are unknown. You ask, what do the foxes live on? Well, that is one of the strange things of this strange place, and shows how nature will adapt itself to its surroundings. In the sands of the shore there are millions of little soft shelled animals about one inch long, not unlike a shrimp, known as "sand fleas." Well, they are the staff of life of the fox, although he has not abandoned

his inherent taste for fowl and he frequently catches a sea gull or shag as he softly glides along the shore. Foxes are supposed to have been brought to these islands by the Indians as pets.

The island is almost inaccessible, and is seldom visited, and then only by abalone fishermen and curio hunters. The wind blows a hurricane almost all the time. There is no harbor worthy the name; an opening in the rocks on the northeast side, big enough to admit a very small boat bears the beautiful name of Pearl Harbor. It is about the size, I think, of one of those pearls in the gates of the New Jerusalem. It's a gem to those that find it, but like the pearl of great price, it is hard to find. The writer was denied that pleasure and had to make a landing riding in on a breaker, and then jump and run.

This island is called San Nicholas; it was named by Cabrillo, a Spanish navigator, who discovered it about 400 years ago. At that time it was thickly populated by Indians, and was either densely populated at one time or had been inhabited for thousands of years. The entire coast line of over thirty miles, and for half a mile back from the ocean is literally covered with "Indian camps;" that is, places where the Indians had made their camp fires and lived many years in one spot. That may sound like a guess but I will tell you how it is known. Before the days of matches it was necessary to keep a fire constantly burning, and when it was not used for cooking or heating it was covered over with sand or dirt. After the dirt had been repeatedly used for that purpose, it was burned black, and in the course of a year the soil of a camp will be burned black possibly a foot deep and eight or ten feet around. In ten years it would not be very much bigger, because the same ground is used; but in time, the circle enlarges and the depth increases. Some of those camp sites are 25, 50, and 100 feet in diameter, and the ground is burned two, three and four feet deep, and always in a circle when the ground permitted. Now for another proof: Abalones, limpets and other shell-fish were the principal diet of the islanders. Cooking and housekeeping was not much of a task for them. Nature furnished the food in a natural dish—the exquisite mother of pearl, painted with all the iridescent colors of the rainbow, which no artist has ever

been able to imitate. It was a plate, steamer and drinking cup all in one, and never had to be washed. When the dish was empty it was thrown outside the camp and a new one was provided with the next meal. As you can readily see, the shell heap would soon become quite an affair, but you will hardly be prepared for what I am going to tell you. I have seen those shell heaps from two feet high and ten feet across, to some that are fifty feet high and covering several acres of ground; and those heaps encircle the whole island—larger of course, where abalones are more plentiful. I think I have now shown that the island was once very densely populated or moderately populated for thousands of years. One of the greatest mysteries of today, is, what they did for fuel, but as there are fragments of petrified wood found, it is supposed that in the past the climatic conditions were different and vegetation flourished.

Cabrillo speaks of the the island as being densely populated but those old Catholic buccaneers were such notorious liars, I would want other proof. In his day the conditions were comparatively the same as now, which would not support a very large number. However there were Indians there in quite recent times and under the adverse conditions of which I speak; and in connection therewith comes one of the most pathetic tales that history ever recorded. It is known as the "Female Robinson Crusoe" and has made this island famous. In 1774, when Thomas Paine was heroically struggling to give a nation freedom, the Catholic church was proceeding to enslave the Indians of the western coast of North America. In that year they began a series of "missions," placing them as near as they could every thirty miles from San Diego to San Francisco. They were more like forts or prisons than missions, and were well adapted to their purpose. The priests in charge of these forts were a lot of holy old scalawags, and like the plutocratic fathers of the present day, exploited the ignorant, as they always have and always will, as long as there is ignorance for them to fatten on. It was not a very difficult matter for them to hypnotize the Indians into a more or less willing slavery and give them a portion of their labor back in beads, trinkets and food. It was such a success that they decided to remove

the Indians from the Islands under the guise of salvation. San Nicholas, being the farthest away from land, was the last to be visited—in 1822. While taking on the last load of people, a sudden storm arose and the captain hastily put to sea. In the excitement, one of the squaws missed her baby and declared it had been left behind. The captain refused to wait to find out and the woman jumped overboard and swam ashore. The storm continued and the vessel made for the harbor at Santa Barbara. Those in authority intended to go back for the woman and baby but the stormy season coming on, it was delayed and—forgotten. Years went by, and one man's conscience (Capt. Nidever) troubled him until he visited the island. He found traces of recent fires but no living being. His report created some excitement and the following year a party went over but failed to find the woman and she was given up for dead. Two years later (1844) Capt. Nidever decided to make a final and systematic search, and found the woman, alive but insane—not to be wondered at after being twenty-two years alone on a desert isle. Her baby had not been left as she supposed but was taken to the mainland on the boat. She had seen each of the rescue parties but hid from them, probably preferring to remain there alone than to go with such pious people who left her to such a fate for so many years. She was taken to Santa Barbara but had forgotten her language and only lived a few months. A sad affair, but only one of a million heartless tragedies enacted by the Catholic church in the name of God.

Los Angeles, Cal., May, 1905.

Persons living in Los Angeles or vicinity who wish to become subscribers, or those wishing to renew, should, if not convenient to call at the office, send payment by postal money order, as I am all the time too busy to call to solicit or collect.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.
Payable in Cash, P. O. or Exp. Money Order; personal checks
not acceptable. One copy, 10 cts., dime or stamps.

VOL. III.

JUNE, 1905.

NO. 6.

EDITORIAL

This is Whole No. 30 of the REVIEW—sixth number for 1905.

The Truth Seeker office has been moved to 62 Vesey st. New York. (P. O. box 1610).

It is what one *really* believes, not what he merely professes to believe, that affects his conduct.

The Ingersoll Mem. Beacon has moved into new quarters. Its present address is 78 La Salle st., Chicago, Ill.

Scientists are not infallible; and when one errs in some particular, he may still be a scientist in many others.

One of the most common errors of scientists consists in accepting hypotheses as demonstrable scientific principles.

Mr. Kerr, of the "Church of Humanity," has a new advertisement on a cover page of this magazine. Read his offer.

Science is an orderly arrangement of facts learned by observation and experimentation, and the generalizations made from such groups of facts by induction.

Prof. Wakeman's great Manhattan-Club lecture on *Science Is Religion: the Monistic Religion*, which has been printed in the REVIEW serially, is concluded in this number, and the com-

plete address is now printed in a pamphlet of 44 pages and paper cover. Price 10c. Order from this office.

In writing to this office *always give the street and number, 852 East Lee st.* Otherwise your letter may not be delivered.

The Open Court (Chicago) for May was an exclusively Schiller number, in commemoration of the 100th anniversary of the death of the great German poet.

A letter from Albert P. Lewis, late editor of the *Press Writer*, informs me that he has been compelled, by lack of support, to suspend publication of his paper.

Something good to read and lend or give to thoughtful inquirers—the two new booklets just published at the REVIEW office. See advertisements on 3d page of cover.

In the REVIEW for July will appear a highly instructive and interesting article by Judge Parish B. Ladd on "Zoroaster and Magianism." That alone is worth the price of the magazine.

Walter Collins' article descriptive of San Nicholas Island was written "for the young readers of the HUMANITARIAN REVIEW," and it should prove to be both interesting and instructive to all such, but none the less so to older readers also.

THE REVIEW this month is made four pages larger than before in order to afford more space for the articles of its contributors. If the contributions of its subscribers were as liberal as those of its writers, the REVIEW could be permanently enlarged.

A letter from Com. Charles Heintz, in reply to my questioning comment last month on his non-air-pressure theory, is held over till next month, with several other articles crowded out of this number. But I print, on page 239, a letter from a convert to Mr. Heintz's theory, which, doubtless, will please him.

In the REVIEW for July will be a brief sketch of the character of Sydney Morse, the sculptor who made the bust of Thomas Paine which was the original of the beautiful photo-engraving that was the frontispiece of the May number. Accompanying the sketch is a portrait of Morse that will be printed as a frontispiece for the July number.

Hypothesis is a generalization by induction from a limited and insufficient collection of facts and assumed tentatively to be true because it affords an explanation of certain phenomena.

Mr. Joseph McCabe's summary of Haeckel's new book, *The Wonders of Life*, concluded in this number of the REVIEW, deserves the careful perusal of every thinker. The book itself may be obtained through this office. Price \$1.50, postage 11c.

"The Decay of Supernaturalism," an address delivered before the Congress of the American Freethought Association last autumn, by Dr. T. J. Bowles, the well-known Rationalist of Muncie, Ind., will be printed in full in the REVIEW for July. It is an interesting address, and deserves careful reading and as wide a circulation as possible. There will also be an article in that number by Stephen D. Parrish, of Richmond, Ky., that will be one among the many "good things" in that issue.

A PROTEST—"The Review" on a Business Basis.

Under the caption, "An Unwarranted Reflection Upon the Freethought Press," there is an editorial in the *Searchlight* for April in which it is said that a circular in the interest of a new Freethought periodical, to be called the *Culturist*, has been issued by Dr. J. B. Wilson, of Cincinnati, which "made some unwarranted reflections upon the Freethought press of this country." I have not seen a copy of the circular, but base my comments upon the quotations from it made by the editor of the *Searchlight*. The REVIEW goes regularly to Walter Hurt, the editor-to-be of the projected *Culturist*, and I have received several letters from him relating to the new publication; but he has not favored me with a copy of its prospectus.

The *Searchlight* says: "Dr. Wilson says of the Freethought press: 'Its continual appeals for aid have become a reproach to the movement and serve to discourage those who have been most generous in contributing to the cause,' and 'the publishers have learned to depend upon donations instead of upon practical business methods for self-support.' After alleging these evils as having produced a condition of things most regrettable, he commends, as a remedy, the *Culturist*, 'which,' he says, 'will

be conducted upon a purely business basis and according to up-to-date, hustling methods employed by progressive publishers in other lines.'" Mr. Shaw quite fairly comments upon this, at considerable length, but, on behalf of the REVIEW, I must add a few words of protest.

Some Freethought publishers do solicit donations, I know; but that is their affair, and I suppose they are justifiable from their point of view. No Freethought periodical is "a paying institution," nor can they be made such while the cause they champion is so extremely unpopular. They need and, in most cases, deserve much assistance over and above their receipts from subscribers; the only question is as to the propriety of the publisher soliciting such help. For my part, I prefer not to do it; and from the first I have often stated that THE REVIEW is offered strictly on its merits; that I do not ask for donations or maintenance by contributions, but accept with gratitude whatever anyone chooses to send it for the good of the cause, as just so much in co-operation with my own contributions. I must, then, earnestly protest against Dr. Wilson's sweeping charge as embracing this magazine. I repeat: "THE HUMANITARIAN REVIEW is 'conducted on a purely business basis' and does not beg for or depend upon donations for its maintenance." I will add that to ask people to buy stock in any Freethought publishing concern is, in my opinion, equivalent to asking for donations, because such stock can afford no dividends and is more than likely to call for assessments. The REVIEW does not offer stock for sale. What it wants is, first, readers; second, paying subscribers, and third, advertising patronage.

SOME WIDE-SPREAD POPULAR ERRORS.

What is evolution? What is eternal progression? What is meant by "survival of the fittest? Was man originally a monkey? What constitutes one being or species "higher in the scale of life" than another? Each and all of these questions are quite generally given erroneous answers. Many who call themselves evolutionists think that the law of evolution effects a continuous progress from crudeness toward perfection, from lower forms of life to higher, from "evil" and suffering toward

absolute "good" and perfect, unalloyed happiness; many, especially the Spiritualists, accept the notion of "eternal progression" as a law of nature and a part of their creed—meaning by that term eternal advancement "upward" toward perfection of all things—especially of man—never-ending growth; many believers in evolution, and nearly all opponents of it, understand "the survival of the fittest" to mean "the survival of the best;" many think that "men were *originally* monkeys," and many anti-evolutionists waste their energies combatting this erroneous interpretation under the delusion that it is orthodox evolution. I will here very briefly give what I conceive to be scientifically correct answers to the above questions:

Evolution, as I understand it, is a technical term used by scientists in two somewhat different relations: first, in relation to the history of life as being an unfoldment and growth from the simple to the complex, from general to specialized organs and functions, but including an accompanying decline and disintegration from the acme of individual, special and general growth back to simpler forms and final extinction; and second, in relation to the universe and all of its activities, which embraces the chemical and physical movements of non-living matter as well as the so-called vital activities of living matter and beings. In both these phases of evolution the law is one of revolution, of cycles of change, dependent upon the correlation, uncreatability and indestructibility of matter and its motions or "forces." It is plainly illustrated by the revolutions of the heavenly bodies, the succession of day and night and of the seasons, and the rounds of plant life from seed to plant and to seed again, and of animal life from ovum to infant, youth, maturity, decline and death. Progress is eternal only in the sense of the progress of a given point on the earth's surface around the earth's axis. "Survival of the fittest" does not mean "survival of the *best*," but of the *fittest to a given environment*—best adapted to the conditions of existence, and this is just as true in chemistry as in biology. Man did *not* originate as a monkey, but as the simplest form of bioplasm, from which he has developed to and above the present status of the monkeys and anthropoid apes. A being is "high" or "low" in the scale of life according to the

complexity or simpleness of its organization—according to the extent of its functional specialization.

That the universe as a whole is no more perfect today than it was decillions of years ago, and will be no more perfect decillions of years hence than it is today, is reasonably probable. A growth implies a beginning, and a beginning implies an ending. The human race will progress "upward" until it reaches its meridian—the full manhood of the race; then the progress must and inevitably will be downward to the night of extinction. And not humanity only, but all earthly life must have its evening as well as its morning, its night as well as its day. Do you shudder at the thought of human race degeneration? Behold the old man as he stumbles down to seventy, ninety, one hundred, and into the grave! Do you shudder at that? He is a race of living cells in its stages of degeneration and disintegration. Should we, then, refrain from humanitarian work? If the race *must* degenerate and die, and the notion of eternal progression is only an air castle, is all labor for human advancement useless and to be abandoned? Not at all. The child and the youth and the adult do not cease their efforts to improve themselves, develop body and mind and attain happiness, when they read their own fate in the decline of their parents.

An Ingersoll Memorial Number.

THE HUMANITARIAN REVIEW for August I propose to make an Ingersoll number as a memorial of his birthday. It will be embellished with a fine portrait of Col. Ingersoll as a frontispiece, and the reading matter will consist largely of information regarding his life and character, and choice selections from his writings, including his famous last poem. I will print an extra number of that issue, and those who want copies for distribution should order them immediately that I may rightly judge how many copies to print. One copy, 10c.; \$1 a dozen.

Suggestion, a monthly magazine edited by Herbert A. Par-kyn, M. D., and published at 4020 Drexel Boulevard, Chicago, is indispensable to those who are interested in the rational, scientific study of those mental phenomena usually considered occult or mysterious, as hypnosis, thought transference, spiritism, suggestive therapeutics, etc. Price, \$1 a year, with Prof. Vail's book on *The Deluge* as a premium. Sample copy free.

COMMUNICATIONS.

ENCOURAGEMENT BY WORD AND DEED.

I enclose herewith \$1. to renew my subscription to your very excellent magazine, which inculcates truths that, if accepted by struggling human beings, would help to lift from humanity many of the evils that today afflict the race. But, alas, the minds of the masses are perverted by ancient superstition, and but few in a million can realize the truth when conveyed in such simple unsophisticating language as one will use who is sincerely in search of truth. But men like you require encouragement, sympathy and the wherewithal to carry on the good work which you, through unselfish motives and a real desire to benefit humanity, have undertaken.

Yours for truth.

I. C. CAMERON.

National Soldiers' Home, Va.

DETERMINISM AND ETHICS.

A sample copy of the *HUMANITARIAN REVIEW* has been received and read. It is truly refreshing to an old Freethinker who has evolved out of the merely destructive phase of Rationalism, to find a magazine that is distinctly constructive and ethical in its teachings, while wholly devoid of superstition, cant or mystery. The editorial short statement or creed, "The Humanitarian's God," etc., contains practically, in a concise form, all of the basic truths needed in constructing a true, rational, scientific system of ethics. Your editorial remarks on, "Truth vs. Belief Caused by Ignorance," are pertinent, and very much needed to be kept continuously to the fore in discussing any and all questions of importance.

I see by your remarks on pp. 145-6 of the *H.R.* that you are a Determinist. As all the evidence I have been able to find in a 20-years' search points that way, I am, of course, glad to find that you hold the same "faith"—a rational faith, because based on evidence that appeals to reason. If the Determinists are right, it follows that everyone does not only as he must,

compelled by his environment [and character of organization inherited from his ancestors.—Ed.], but even his every thought is likewise a product of mental environment, and he can no more think differently while his environment remains the same than he can "lift himself by his own boot-straps." This being conceded, it necessarily follows that if we desire to change the actions of people, we must change their mental environment; and it also follows that if we can do this—if we can succeed in getting them to search earnestly for *truth*, for *truth only*—whether pleasant or not, whether it squares with what they have supposed to be true or not, we can convert them from erroneous views, and necessarily to a more ethical life.

It requires courage that is "god-like" to fearlessly publish to the world truths which clash with the self-interests of those who have the power to crush us. However, armed with faith in the power of truth to conquer error and right to overcome wrong, we dare to speak our thoughts, be the consequences to us, individually, what they may.

On another sheet I send you an order for the pamphlets *Scientific Despensation* and *Which God?* JOHN W. GRIGSBY.

Dallas, Texas.

ENDORSES HEINTZ'S WEIGHTLESS AIR.

Heintz is about right. He must, however, quit dealing with and thinking in the terms of the academy. Atmospheric pressure does not explain why the air rushing out of the Mammoth Cave today is flowing into another cave-mouth far away, but in the same thermic zone. The Heintz philosophy lifts the veil, as it will also explain the phenomena of capillarity, endosmose, exosmose etc. Atmospheric movement, from a storm to a zephyr, is due to electrical causes. A bell-diver suffers head-pains from the surface till he touches *terra firma*, then there is no pain; the same on return until the surface is reached. Reason this out. Its magnetic explanation will explain why down at Quito water will boil at 90° and in your office it requires 100° C. This also does away with the postulation that the body is permeated all through with air. I'm rejoiced to see the young West jumping into these old moss-back ideas. Encourage the movement.

STEPHEN D. PARRISH.

Richmond, Ky., May 8, 1905.

QUESTIONS IN RHYME.

Has Man a Soul? If So, What Is It? and Where Located?

Tell me, O ye saints and priests, please tell me if you can,
Just what and where the soul is—immortal soul of man.

"Webster says it's 'the spiritual part'."

Then tell me what a "spirit" is.

Can it be the brain or heart?
Or is it all a fizz?

I know just where the brain is—directing every action,
But can't find where the soul is, to save me from distraction.

With eyes I see and nose I smell,
I've lungs for respiration;
My liver does its work quite well—
My heart's for palpitation.

With hands I work and feet I walk, my stomach's for digestion;
The soul of which the preachers talk, is still an open question.

The brain which guides us right or wrong,
Is first, at death, to rot and mould;
Yet preachers tell in speech and song,
Of "man's immortal soul!"

Will some kind friend explain?

P. M. OLIVR.

Gainesville, Fla., May 13, 1905.

IS THE WORLD PROGRESSIVE?

In almost every book and periodical we pick up nowadays, the author has something to say in regard to our "progressive world." That the world is progressing very nicely we don't dispute. But when we ask if the people are keeping pace with the world and progressing along with it, we are, like God says he was, grieved at our heart to say they are not. In some of the various branches of scientific art and manufactures they have done very well, but when we look at the moral and religious side of the question, we are compelled to stop and take a long breath. This world is today, and has been for the last 2,000 years, and is likely to remain, under what we will call slavery or bondage to a religious frenzy called Christianity. The people of this world have been blindfolded with its deceptions. It claims to be a great moral teacher of the people, yet today there is more crime committed right in the face of it than at any other period in its history. Yes, the world is all right, but God help the people in it! There is no such thing as progress to Christianity; it is the same today as it was 2,000 years ago; it has not advanced a particle and never will. It

goes just so far, but no further. It will tell you, "Thou shalt not kill," but next breath will tell you, "Put every man his sword by his side, go in and out from gate to gate, throughout the camp; slay every man his brother, companion and neighbor."

JOEL M. BERRY.

DOING RIGHT FROM GOOD OR BAD MOTIVES.

Well-doing from whatever motive is better for a community than evil-doing. The prompting motive affects the doer more than it does the recipient. If a poor woman needs a home and a rich man gives her one for the sake of public commendation, the home may be just as comfortable for the woman as if he had done it for the love of doing good. I have heard remarks like this made: "If I knew that death ended all I would have all the fun in this life possible, even if my enjoyment did disturb others." Fear of future consequences of wrong-doing evidently does induce people to walk circumspectly, and at least assume the appearance of doing as they would be done by. There are, of course, noble exceptions. All are not governed by selfishness. Many experience that it is more blessed to give than to receive, without reference to "reward of merit." Not all who join evangelical churches do so from fear of hell or hope of heaven thereby, but from a sincere desire of being more useful to their fellow beings right here in this present wicked world.

MRS. C. K. SMITH.

San Diego, Cal., May 12, 1905.

ORGANIZATION OF LIBERALISM.

Your magazine keeps up its standard of excellence, and is doing great good. The one great need of the hour is organization of the Liberals of this country; and I am glad to know others are realizing the necessity of organization and a union of effort. Organization should be upon the basis of enlightenment and man's social nature—no formulated statements of belief whatever, or even scientific propositions. The Christian world looks upon Liberal ideas as a floating sentiment without foundation or stability.

J. T. PATCH.

Homedale, Idaho.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"
BY ELIZA MOWRY BLIVEN.

HAPPINESS.

LESSON XXXII.—FOR LITTLE ONES.

By Eliza Mowry Bliven

Willie West was cross and selfish;
Johnnie Snow was kind and true,
And he did to everybody,
Just the way he ought to do.

Willie West was seldom happy,
And his friends were very few;
Johnnie found, by cheering others,
That his own enjoyments grew.

Isabella was always wanting to go somewhere, or to have something that her mother must refuse; then she would fret and cry all day about it. So she was generally unhappy, and kept everyone around her unhappy.

When Lucy could not have or do something she wished, she just stopped thinking about it right away, and turned her mind to something she could do or have. She says, "There are so many things one can play, and learn, and see—so many things one can do to help and please mother and other folks, that it is foolish to fret about the 'can'ts' and lose your chance of being happy with the 'cans.' Everybody has 'cans' enough to keep them busy and happy all the time, if they only choose right." Her happiness makes others happy, and all love her.

What makes animals happy?

LESSON XXXIII.—FOR BOYS AND GIRLS.

By Rudolph Schneider.

On Mary's tenth birthday, her mother made her a present, and praised her for being helpful and a sunshine maker. Mary exclaimed, "O, Mother! I wish all people were as happy as I." Her mother said: "That is a beautiful wish. Let that be your guide through life. Share your happiness with others.

Never enjoy anything that injures another. The real value of a man's life consists in the good he does for his fellow-citizens.

What are the necessities of life? These necessities have to be obtained by labor. Hence, the first duty of man and the first step toward happiness is to be industrious in some way by which mankind is benefited. Thereby, man wins the good-will of others, and self-respect, besides the necessities of life; and also means to satisfy wishes of various kinds, which he considers his happiness. Some desire to live off of what others have earned without doing or giving anything for it. That is injustice. Idleness is disgraceful.

Uncivilized and rude people gratify selfish desires and passions without sympathy or regard for others. Enmity, strife and wrongs result.

The morally educated man recognizes the equality of human rights and duties, desires happiness for all, and such conditions that every individual can enjoy the fruits of his efforts and partake of the pleasures of this life.

The misery and sufferings of others disturb his peace; he is moved by sympathy—that noble, humane emotion which elevates man highest above the brute. The morally educated man finds his happiness in the happiness of others. He enjoys the practice of love and justice, because they give him that contentment of mind which he calls happiness. Such men enjoy building homes for the aged and helpless, and promoting measures beneficial to the greatest number.

LESSON XXXIV.—FOR GROWN FOLKS.

By Eliza Mewry Bliven.

There are thousands of ways to obtain happiness. We find enjoyment through each of our senses; through thinking, memory, imagination; through our relations to human beings, lower animals, nature's varieties, our activities in doing things, learning, books, conversation, friendship, amusements, etc.

Little children change often from one play to another. If hurt or disappointed, their sorrows are transient—soon forgotten in some new pleasure. Grown folks find that "a rolling stone gathers no moss;" so, to secure the necessities of life, wisdom, prosperity, pleasures, they "buckle down" to routine work. Happy-dispositioned people find pleasure in work, in acquiring skill, planning, anticipating and enjoying the results.

Happiness is not in some imaginary future heaven, but *making* heaven of our surroundings here and now. How? Appreciate all harmless enjoyments within reach, carefully avoiding

evils, blunders, diseases and the craftiness of others.

Choosing something too difficult or unattainable, glory or or wealth, or being envious, malicious, jealous, is striving for one treasure which frequently is never secured or proves unsatisfactory, while overlooking and losing a multitude of everyday enjoyments.

What qualities secure the respect and good-will of one's fellow-citizens, and love in one's own home? Culivating these qualities increases valuable happiness.

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship. Send 10 cents for 25 copies and distribute them; or subscribe \$1. for 25 copies of a new Leaflet each month for a year; i. e., 300 for \$1. Send your order to Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal. For six assorted Leaflets send 3 cents to Eliza Mowry Bliven, Brooklyn, Conn.

PUBLISHER'S NOTICES.

See, on the third page of cover, advertisement of two pamphlets just published at the Review office; they are valuable booklets.

If the number opposite your name on the wrapper is less than 30 it indicates that your subscription is so much past due.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

The following booklets are for sale at this office, post free:	
<i>Chaldeo-Babylonian Civilization;</i> Judge Ladd	10
<i>Buddhism or Christianity, Which?</i> Withee	20
<i>Teachings of Jesus Not Adapted to</i>	
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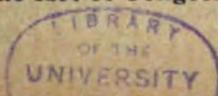
ISSUED MONTHLY AT

LOS ANGELES, CAL.

SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.

May 27, 1904, under the Act of Congress of March 3, 1879.



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See, on the third page of cover, advertisement of two pamphlets just published at the Review office; they are valuable booklets.



Henry Morse
9.3.89

See Article by James B. Elliott, on page 256.

Frontispiece of "The Humanitarian Review" for July, 1905.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

VOL. III.

JULY. 1905.

NO. 7.

Written for "The Humanitarian Review."

ZOROASTER AND MAGIANISM.

BY JUDGE PARISH B. LADD.

ON the fertile banks of the sleeping ages of the long time ago, we sit and listen to the babbling waters as they dash from the mountain tops of Bactria, to proclaim the birth of the Sage of Iran. When one tires of reading of the strife, persecutions and intolerance of Christianity, it is refreshing to turn to the history of this prophet of the long-since dead past, to behold the sunbeams of humanity in the precepts of Zoroaster.

Who was this reformer, and what land gave him birth? In following the obscure lines of archaeological history, we find it easier to ask than to answer these questions; but the reader is entitled to the best answer that history can give. Zoroaster, or as rendered in Greek, Zarathuster, was born in the east of Iran, in Bactria. Plato says he was the founder of the doctrine of the Magi, and a son of Aromazes. According to Pompeius, he was king of Bactria and founder of the Magian art. A few details of his life are given. Pliny says he laughed on the day of his birth, and for thirty years held sacred communion with a single deity in the wilderness.

The name of Zoroaster will slowly glide down the grooves of time as the noblest humanitarian that ever adorned the pages of religious history. We should know just when this man first cast his glowing light on the horizon of a benighted world; but the decrees of blind fate have been lost in the jungle

of past ages. That he lived not later than 1800 years before the common era all agree; but just when or where he was born no one seems to know. A few writers assert that he was a myth, while the weight of opinion and later research maintains that he was a real man, and the field of his labors was in Bactria—on the eastern confines of Iran, which joined Chaldea on the southeast. Numerous books, claimed to be the writings of this man, have come down to our time, but the matters presented in them are so heterogeneous as to give color to the statement that some, if not all, of them were written by others long after the death of the prophet, while some maintain that he left no writings; but the sincere and earnest spirit manifested in some writings ascribed to him, is too full of genuine sympathy for his people, to be the work of others. That Zoroaster belonged to the desert, and like Mohammed, led the camel over the trackless wastes, seems quite certain, for it was in this capacity as a traveler from one country to another, that he inhaled the inspiration which gave vent to his hymns as portrayed in his *Gaths*. His life went out, not in search of new gods or a new religion, but to engraft on the old worn-out system a better life. This worn-out religion was a mixture of Chaldean and Hindu mythology, which had lost sight of the great solar god for the worship of sticks and stones. Nor does it seem that Zoroaster's sole object was of a spiritual nature, for he loved the wild and romantic life of the desert, and that of the mountain herdsman in his pastoral solitude. The love of nature in her primitive simplicity won the affections of this roaming dreamer.

Plutarch says of Zoroaster, that he held commune with a single god in all the wide world around him; while Dio Chrysostom says, neither Homer nor Heriod sang of chariot and horse, or Zeus, like Zoroaster. Hirimippus assigns the life of this great man to a period 5,000 years before the Trojan war, while Xanthus and Aristotle place him 6,000 years before Xerxes.

That Zoroaster taught the Magian religion in all its purity, there can be no doubt, if his biography is reliable. As before stated, whether Zoroaster left any writings, or whether all the

writings ascribed to him were the work of others after his death, cannot be determined with certainty; that of the numerous writings which purport to come from him, it is certain that they were written at times wide apart—most of them long after his death, and that they came from Hindu sources. From these writings a few facts may be gleaned from among the romances and legends which surround him.

In the *Avesta* and the *Yast*, we are told that all nature rejoiced at the birth of Zoroaster; it was no little star of the east which followed and watched over his cradle, for the whole heavens and the earth smiled on his infantile face. While a mere boy his wisdom in debate overshadowed the officers of the king's court.

A little later he gives battle to the dæmons and slays them; he passes through a mountain of fire unharmed; he turns his back on the devil, who offers him the kingdoms of the world to renounce his mission. It is not until he reaches the age of thirty years that the gods permit him to enter upon his divine mission. When this time came, he went out into the world preaching and performing miracles. Finally, he notifies his hearers to prepare for the end of the world, which is to come in his time, when a new earth and a new heaven will replace the old, and judgment will be meted out to each one according to his deserts. The later *Avesta* makes him the hero of this divine world, while the *Yasna* makes him the messenger of the only revealed religion of the god Ormuzd. In the *Sha-Nana*, it is said that he was crucified at Balkh.

We know the early Christians were familiar with these stories concerning Zoroaster, as well as the legends of Buddha and the Hindu Crishna, for all these things were household sayings in Greece, whence the germs of the biography of the hero of Bethlehem were borrowed. The story told of Christ in the four gospels follows closely the same lines of the biography of Zoroaster, which in all essential particulars is but the stories told of Buddha, Apollonius of Tyana, Romulus, Cyrus, the Emperor Augustus, and numerous other pagan heroes. In the *Avesta*, good and evil seem a little mixed, where the good spirits were at one time called dævas, which in Persian renders *div*. The

Hindus and Italianos make *diva*, from the same root, the spirit of darkness, thus making the *div* or dævas represent both good and evil. But it is said that good and evil were only different attributes of the one being, Ormuzd. Used in this sense we are carried back to the remotest antiquity, where the sun, the *deus primus* of all the gods, generated these qualities, which, in time, being found inconsistent in the one being, were personified and became god and devil, each at war with the other. In short, this was precisely the position in which the early Hebrews found themselves in relation to their god, for with that people both good and evil emanated from Jehovah.

The *Rig Veda* calls the *deus primus*, Asura, while in later writings the corresponding word, ahura, represents evil spirits. When this word is used to represent the sun, or supreme god, it is Asura-Mazda. The word mazda, like the corresponding word Christ, was, with the Zoroastrians, as with the early Christians, used as an adjective, signifying good, pure, holy. Thus Asura once represented the higher attributes, deva, the lower, of the same divinity. Out of these attributes arose the legends of the rebellion of the deva, who was cast out of heaven, and thus became the fallen angel—the Beelzebub, or devil of the Bible. Thus it will be seen that out of the two attributes, good and evil of the Magian religion, arose our biblical God and devil. Therefore, say the authorities, Ormuzd, conjoined with himself, represents a plurality of genii, personifications of ethical ideas, all that is good, pure and holy.

The son of Ormuzd is represented as a personality attached to his father, and like Christ, represents his father in heaven. When the two spirits, Ashura and Deva, come in collision they are made to represent the conflict of good and evil—day and night—at war. The world divides itself into that which is Ashuras and that which is Arimans; or, as we have these attributes personified in our Bible, those who are the children of God and those who are the children of the devil. In both the Zoroastrian and Christian systems, the war is carried on between the gods and devils for the possession of souls.

The revelations given by Ormuzd to Zoroaster, declare that Ormuzd created man a free agent to choose between good and

evil; or, in the language of the *Yasna*: "Since thou, O Mazda, did create man as the gods, leaving him free to choose good or evil, to lie or speak the truth, to obey thy word, knowing good from evil, Armaiti watches thy doings. By a true confession of faith, by good deeds, keeping free his body and soul, he defeats the powers of Satan, strengthens goodness and thereby establishes his claim on Ormuzd for reward." Christianity differs from Magianism, only in requiring faith instead of good works as a passport to the realms of bliss.

According to Magianism books are kept in heaven wherein all good and evil deeds are recorded. After death a balance is struck, when the soul arrives at the *cinvato peretush*—the bridge of heaven, the two accounts are placed in scales; if the good outweighs the bad, the spirit at once goes to the realms of bliss; if, on the other hand, the evil outweighs the good deeds, the soul is consigned to Satan to endure the torments of hell for all time. The judgment of this *aka*—this *judicium particulare*, is final. According to the *Gaths*, Zoroaster was commanded to go forth and proclaim his doctrine to all the world, in which he declared that the end of all things would be in his time.

When we read the biography of this great teacher, we can but think how closely the biblical story of Christ follows in the wake of the legends of the great prophet of Iran. Yet how loath Christians are to see or concede that which is so apparently true. "All other religions are false—ours is true, even tho' we borrowed our all from that which is false." Such is the reasoning of the Rev. John McClintock in his *Cyclopaedia of Biblica, and Ecclesiastical Literature*. A falsehood when copied by an inspired writer, thereby becomes true; so says a writer in substance, in the *Encyclopædia Britannica*.

Alameda, Cal., April, 1904.

"Our father which art in heaven," judging from the cosmic economy, knows nothing of loving kindness and tender mercy. These attributes, as pointed out by Huxley, are found in man alone: and much credit they do him. Let him cultivate them, and elevate them to a standard of altruism hitherto unrealized.

—Saladin, in the *Agnostic Journal*.

DECAY OF SUPERNATURALISM.

Address Delivered at the Congress of the American Freethought Association at Saint Louis, Mo., October, 1904,

BY DR. T. J. BOWLES.

M. President, Ladies and Gentlemen:

Only a little while ago nearly all the truly great men and grand women in the world were burned and tortured, imprisoned and persecuted, ostracised and outraged, because they loved liberty and sought to free the human mind from the bondage of superstition. Only a little while ago the priest and the prophet, the soothsayer and the exorcist, the miracle-monger and the magician, usurped the intellectual dominion of the human race, and wielded the only scepter of power and honor.

Every event in nature, every event in the social and civil life of man was believed to be caused by gods or devils, by spirits or demons. That dark and dismal age in the blood-stained history of the human race, extending over many thousands of years, has happily passed away, never more to return, and I utter a truism when I say that through the beneficent influence of the world's great Rationalists we have been ushered into the bright light of a better and a more glorious day.

Rationalism now pervades all civilized countries, and is rapidly disintegrating the throne of the old dynasty, melting off the chains of the world's intellectual slavery and clothing the Rationalist with the crown and scepter. Under the beneficent influence of this new dynasty we may confidently indulge in the hope that mankind will yet be redeemed physically, morally and intellectually.

By far the greatest achievement of the human mind during all the centuries that have come and gone is the discovery that we live in a natural world, and that the belief in supernaturalism had its origin in the savage and barbarous periods of the world's history, when man was universally ignorant of natural law. We now know, if we know anything, that the eternal

and unbreakable laws of the universe have transformed chaos into the cosmos, and covered the earth with all its infinite wealth of form and beauty. These same laws of transformation, evolution and development peopled the great continents, and all the isles of the sea, with savage and speechless men, and these same laws, tireless and ceaseless in their operations, in process of time transformed the savage peoples of the earth into barbarians, and these barbarians in turn, after the lapse of countless ages, have been transformed, in a few favored spots of the earth, into partially civilized men, among whom may be found a constantly increasing number of completely developed Rationalists.

This highest variety of the human species has been produced by the eternal cosmic laws of transformation, evolution and development, and like the other higher species of animals is destined to replace the lower varieties, because better fitted to fight the battle of life in the changed environments. Recognizing these eternal, natural laws every Rationalist now knows to a positive certainty that this highest developed form of human beings will spread the net of their dominion over the entire earth, and that all inferior varieties of men who still continue to worship gods and devils at the altar of superstition and supernaturalism will disappear from the earth forever. Every Rationalist, like a star in the darkness of the night, is a luminous center, and from him supernaturalists are learning that the outer world or the world of matter, and the inner world of mind, are both held within the iron grasp of eternal, universal and unbreakable law.

From a beginningless past these laws of progressive betterment can be traced in the inorganic world until organic nature was evolved, and these same laws still reign supreme over all. Little by little, over long periods of time, improved forms of animal life made their appearance upon the earth and finally brutish and savage man came upon the scene. These primitive savage men who first peopled the earth were but a single remove above their animal ancestors, and in them reason had scarcely dawned. Having no knowledge of natural law or natural causation, all the phenomena of the world around and

about them were believed to be due to invisible beings, or to beings like themselves, but far greater and more powerful. We now know to a positive certainty that this was the natural beginning of the belief in supernaturalism; we know positively that this was the germ from which all the supernatural religions of the world had their origin; ignorance of natural law was the soil in which they grew and flourished, and as ignorance of natural law was universal among primitive men, a belief in supernatural religion necessarily, naturally and inevitably became universal. The claim, therefore, by theologians that supernatural religion must be true because it has been universally believed, loses all its force when the touchstone of science is applied to its solution.

With the dawn and growth and development of reason, and with constantly increasing knowledge of natural causation, supernaturalism has gradually faded from the human mind and in the highest variety of our species, known as Rationalists, it is now positively known that the universe embodies all causes and all effects, and that natural law is eternal and reigns supreme throughout the cosmos. As certainly as the earth has been formed from widely diffused and scattered substances by the eternal laws of transformation, evolution and development, just so certainly has the inner world, or the world of mind, gradually grown from simple reflex action into the present dazzling display of reason, enabling rational minds like yours to comprehend the universal and unbreakable laws of nature, which hold all worlds within their own grasp and forever exclude every trace and every vestige of supernatural intrusion.

All intelligent men and women now know to a positive certainty that gods and devils, spirits and demons exist only in the mind of ignorant men and women who have no knowledge whatever of nature and her eternal laws. This knowledge now possessed by all persons of enlightened reason is rapidly spreading throughout the world and must, at no distant day, become universal in all civilized nations. When this happy period arrives, as it certainly will, all revealed religions will forever pass away and be remembered only as products of ig-

norance, fear and fraud, and natural only to an age of savagery or barbarism. It will be as impossible for a belief in revealed religion or supernaturalism to spread and flourish among cultured men and women as it would have been for Rationalism to have spread and flourished among our savage and barbarous ancestors; for every plant and every animal, every belief and every institution not adapted to the environment must perish, and as the human race has now entered the period of enlightened reason we may confidently predict the early extinction of every species of revealed religion and every form of supernaturalism.

These are not the prophecies of hope nor the fragrant fruits of a mental vision, but they are scientific deductions based upon the universal law of progress, which has worked unceasingly through a beginningless past and will continue its transforming and ennobling work through all the ages of an endless future. Good men and good women have nothing to fear concerning the final triumph of reason over superstition; of Rationalism over holy books and divine revelations. Inherent in the very nature of things; interwoven in the economy and in the constitution of nature, it is clearly apparent that the right shall triumph over the wrong; that virtue shall triumph over vice; that temperance shall triumph over intemperance; that physical and mental beauty shall triumph over physical and moral deformity.

Rationalism now rapidly spreading throughout all civilized countries is destined during the twentieth century to rid the earth of the ravages and the horrors of religious wars and fill the world with the joys and blessings of peace. The law of progress is eternal and universal; in every department of history its refining and ennobling effects are apparent to all thoughtful observers. Slowly, painfully and sorrowfully man has overspread the earth; by long ages of conflict with wild beasts and with his savage brother he ascended from savagery to barbarism, and through countless years of toil and blood and struggle, he ascended from barbarism into a semi-civilized state, and after tens of thousands of years of servitude to kings and popes and gods and devils, he is at last beginning

to rise to the lofty plane of Rationalism, and will soon emancipate himself from the tyranny of kings and priests, and from the thralldom of heartless gods and malignant devils. After so many ages of fearful tragedy, and after such a countless series of battles and victories, who can doubt man's final triumph over the priests of supernaturalism, who have enslaved him and tortured him through all the dreary ages? Long before now, gods and devils, spirits and demons and the priests of supernaturalism would have disappeared from all civilized nations had it not been for the powerful force of heredity and the mighty force of vested interests, but there is a natural law stronger than heredity, stronger than vested interests, and we can all rejoice in the certain knowledge that natural selection will extinguish the worship of gods and devils, and fill the hearts of all men with the sublime and rational love for the good, the beautiful and the true.

I rejoice to tell this learned convention of grand men and noble women that supernaturalism is rapidly dying, and that we are now in the bright morning of the blessed and glorious era of Rationalism. The civilized world will soon bid farewell forever to all revealed religions which have so long cursed the human race, and that had their origin in the dens and caves of ignorance during the long and bloody night of our savage and barbarous ancestry. That this is not an idle dream I need only remind you that the laws of transmutation, evolution and development are eternal and unbreakable. It was these laws working through a beginningless past that laid down the stony foundations of the earth, and clothed it with an infinite diversity of charming scenery; it was these laws that stocked the earth with an endless variety of trees and plants, and with myriads of animal forms; it was the working of these tireless laws that peopled the earth and all the isles of the sea with numerous races of wild, ferocious and savage men, and it was the operation of these same laws that in process of time transformed our savage ancestors into barbarians, and then in turn after the lapse of many ages these barbarians were transformed into partially civilized men on a few favored spots of the earth. These same everlasting laws of differentiation and develop-



ment that have diversified the surface of the earth with mountains, rivers and seas, and clothed it with plants and forests and flowers, and peopled it with myriad forms of animals and men, are constantly at work on the inner world, or the world of the mind, developing and strengthening the moral sense, expanding the understanding and enlightening the reason, and as sure as the night follows the day, and as sure as evolution is an eternal law of nature, just so sure will the priests of supernaturalism disappear from all civilized nations, and all the gods and devils of our savage and barbarous ancestors will vacate this beautiful earth forever.

When the sun of this glorious day reaches the zenith, our little planet will become a happy home for all the children of men, and the whole human race will sing songs of gladness far sweeter than Beethoven's symphonies. The pagodas and joss houses that are used for the worship of heartless gods and malicious devils will be replaced with rock-built temples dedicated to justice, to liberty, to science, to humanity, and to the good, the beautiful and the true, and in the midst of this most marvelous civilization made possible by the death of supernaturalism, will break forth a universal anthem that will reverberate around the whole circumference of the earth like the chimes of ten thousand mighty bells hung in the blue canopy above us.

The work which the American Freethought Association is doing to hasten the oncoming of this glorious period in the world's history is infinitely grander than any victories that were won on the bloody fields of war. The heroes who died at Marathon and Thermopylæ, at Lexington and Concord, at Yorktown and Gettysburg, deserve to be commemorated in poetry, in history and in song; but they cannot be compared with the heroes of Rationalism who, with no weapons but the bloodless battle-ax of reason are driving from our beautiful earth man's only enemies, the gods and devils and the heartless priests of supernaturalism.

Muncie, Ind.

Written for "The Humanitarian Review."

SIDNEY H. MORSE.

Brief Sketch of His Life, His Work and His Character.

(For Portrait, see Frontispiece.)

BY JAMES B. ELLIOTT.

THOMAS PAINE'S philosophy appealed to patriots and poets; his classical features attracted the painter and sculptor. The great Romney painted his portrait, and Sharpe engraved the same in England. Charles W. Peale, the American artist of the Revolution, painted his portrait, in 1777, for the president of the Continental Congress; but it remained for an American sculptor to give permanence in marble to the features of Paine for a pedestal in Independence Hall, to commemorate the centennial of the Declaration of Independence.

That sculptor, Sidney H. Morse, was born in Rochester, N. Y., Oct. 3, 1833. Early in life he went to Connecticut to enter the marble business with an uncle, and it was there that his artistic tendencies got their first encouragement. He learned to cut and carve in marble. He became a Unitarian minister, receiving his degrees from Antioch College.

His work for Rationalism is given by Horace Traubel in the *Conservative*, from which the following extracts are taken.

"In the latter sixties Morse edited *The Radical*. What *The Dial* was to Transcendentalism, *The Radical* was to Free Religion. Some of the very men who helped make *The Dial* famous gave what they could with their pens and influence to make *The Radical* a success. Morse did not qualify his own faith. He contributed his goods and his labor, cent and blood. His faith outlasted his labor, his labor outlasted his money. When his money was gone, *The Radical* passed in its checks. But the five or six years of its formal life conferred an immortality.

"Think of the cluster of men and women who helped Morse with *The Radical*. Think of Emerson, Alcott, Weiss, John-

son, Wasson, Lydia Maria Child. Of such was the kingdom of this Free Religious heaven.

" Morse was born for a free lancer. He tried the liberal church for a while but the experiment was a failure. He succeeded Moncure D. Conway in a Cincinnati ministry which is now forgotten. Later on he occupied a pulpit in Haverhill. While there he started *The Radical*. While running *The Radical* he gave up the pulpit. After the disappearance of *The Radical* Morse went into sculpture, having studios first in Boston and then in Quincy. In the years that followed Morse produced a number of notable works, including a head of Emerson which Emerson's family and a very large proportion of his friends regard as the best Emerson in plaster. Morse went to Washington in 1886 or 1887 to make a statuette of Cleveland for a Boston house.

" Morse is a transcendentalist. But he is also of this earth more or less earthy. He has the sort of philosophy which grounds itself in hearts as they are, and which sympathizes with man in his actual struggles of the flesh.

" Nobody knows Morse. He is practically dead before his death. Morse is the sort of man the world can formally forget. But without such men the world would miss the best grade of its treasure.

" Morse's literary faculty was always remarkable. He was the author of the famous Phillip letters printed at two different periods in *The Irish World*. He wrote the "Chips from my Studio" in Benjamin Tucker's *Radical Review*, which lived only a year. Afterward he wrote for *Liberty*, for *Unity*, for *The Conservator*, and here and there miscellaneously in the daily papers. All his writing is of perfected texture. He never was a man given to the polemic vein. He can be critical. He can even be severe. But he cannot deny his love.

" Morse's prevailing humor is one of easy friendliness. He leaves himself wherever he goes. In Philadelphia and Chicago he visited all about the poorer sections. He made himself the dear friend of children. He put books into their hands. He sketched on their walls. He felt himself at home by making the homes he visited more homelike for all. He never knew

how to use money. He never seemed to need money. He never got down in the mouth. He even welcomed adversity. The farmers in the Northwest wished him to settle up their way. They claimed him. They volunteered to take care of him. The pleasure of having him about was better than a fresh air fund. In the world sense Morse took care of everybody but himself. He fed everybody but himself. He would starve himself to feed others. This is not figurative. It is a literal fact. All his friends have deplored his worldlessness. Yet they are proud of him.

"Morse went about lecturing. He had lectures on Whitman, Carlyle, Emerson and others, which, while more or less reminiscent, were also in a high degree historic and abstract. He would lecture for money. He would lecture without money. He was also always busy with his clay. And as long as he was able to do so he gave away duplicates of his plasters lavishly. All over the country are households in which such gifts are treasured. Once, while in Chicago, he started a monthly for children. It only lived through two inimitable issues.

"I found Morse the other night mentally unshaken. He has met his disasters with serene courage. Morse never has had any quarrel with fate. Even when disasters left him in deep shadows he has just as sweetly argued against despair. He is one of the most indomitable spirits of our history. He has never organized his forces. He has never done the greatest work that he has always seemed about to do. But the elements of that greatness have always existed and have always kept alive in his friends the air of pleasant expectation.

"Morse is of the type of the new democrat. The new democrat is always at home first of all to himself. Then he is at home to all others. Morse is a man who has never lived with closed doors. Morse survives his compeers. When you meet him you find yourself within hailing distance of Emerson, Whitman, and the rest of his illustrious kinsmen.

"Morse died at San Mateo, Florida, February 18, 1903. The best of him is left behind as well as taken along."

His body was buried at Richmond, Indiana.

Morse made busts of the following Rationalists and reformers: Paine (see frontispiece to May REVIEW), Jefferson, Theo. Parker, Lincoln, Grant, McKinley, Browning, Emerson, Longfellow, Holmes, Whitman, Susan B. Anthony, Lucreta Mott etc.

3515 Wallace st., Philadelphia, Pa.

Written for "The Humanitarian Review."

RECENT RE-INTERPRETATIONS.

What Some Theologians Say About Suffering, Jonah's Whale and Hell.

BY STEPHEN D. PARRISH.

WHY PEOPLE SUFFER.

RABBI Eichler, of Philadelphia, recently, in answer to the question "Why do we suffer?" said: "We suffer because we have been endowed with freedom of will, and we have abused that freedom by following evil inclinations. We suffer because there is a moral law in the universe, the departure from which is as sure to bring grief as applying a spark to a magazine of gunpowder is certain to result in an explosion. We suffer because the world is governed by impartial justice, which in its retributive aspect deals out the due penalty for every infringement of the eternal and inviolable law of righteousness."

This is a full expression of the law of Karma, which, briefly stated, is: I pay a debt of love, certainly, but no less surely than one of hate; the former, because it has merit due, the latter because under the law, the token is the same; but neither from motives of courtesy or scorn. Of course the good rabbi works in his assumed idea of anthropophyism (Gladstone) as related to the *Elohim*, concerning whom the trinitarian theologian is and can be informed only from Hebrew literature—at least beyond his imperfect version of the *Sefardic Ma'hor*.

A CURIOUS MEDLEY.

Did it ever occur to you, thoughtful reader, that this trinitarian theology is a curious medley of Christian conceit, is frequently postulated on Old Testament passages that in the original Hebrew do not in the slightest manner logically sustain or support the inferences and conclusions indulged in and preached to a thoughtless people?

The Hebrew "goes" to his deity directly; the trinitarian plagiarist "reaches" his Elohim through a mediator—a "more

righteous" section thereof, as we are told, petitioning this mediator through his mother!

JONAH'S GREAT FISH A BOAT.

Tuck's *Handbook of Biblical Difficulties* recently published "over the ocean wild and wide," is causing some amusement to the uncreeded, and much chagrin to those who don't believe Jonah's whale was a fishing-boat.

The McCormick Theological Seminary, Bangor Theological Seminary, The Western Theological Seminary, Yale University (Prof. Bacon), and Dr. H. Preserved Smith of Amherst and others of the martexts, are out in defense of this "original fish story"—making every effort to scuttle the boat version. The interpretation complained of (*The Homiletic Review*, London,) is: "Now the Lord prepared a great barge to remove Jonah; and Jonah was in the belly (hold) of the barge three days and three nights." Jonah, i:17. We frequently speak about the bowels of the earth, and sailors talk of the belly of a ship, bellied sails etc. One of the ancient Semitic gods was blessed with a belly. A person was frequently confined in the hold or belly of a ship. Jonah was, in fact, the chief of the minor prophets. About the time of this incident Israel was undergoing a political revival, in which a prophet was deemed as essential as a Methodist preacher in a camp-meeting. The government of Israel, being neighborly allied (I think Jeroboam II. was king then—862 B. C. is the English version), commissioned Jonah to repair to Nineveh on the Tigris. Jonah enroute to Joppa and there shipped [trying to skip] for the west—the location of his objective point we do not know.

The storm arose, investigation was had. Jonah explained the object of his presence on board and his erstwhile "prophetic mission." In spite of the imagined cause of the danger, and in spite of the supposed ease with which it could have been averted, these brave but brain-ghosted men did all and the best they could to save this political-prophet runaway. They, agreeing all, resorted to inquisition by lot, to determine the victim requisite for the appeasement of the gods or God. This method of settling disputes and all questions was formerly very common, and the practice in cases of this sort is co-eval

with the birth of those forces in man which have given rise to the science of anthropomorphology and cognate subjects. The lot fell to Jonah, and he, being more than a common personage, clothed with "duties to the state," was marooned, just as, with other men, had been done before, and has been done thousands of times since, in some form. Read this story: it is interesting; then "post up" on the pitiable history of the trial by ordeal, or appeal to God for the purpose of ascertaining by lot or otherwise, the guilty one—this too in Christian, Anglo-Saxon lands. All along down the ages when this practice was in vogue, you will find a heartless enforcement of the decrees edicted by the demon Superstition, "blessed by the church." You will not even find any display of the noble courage and humanly desire manifested by these pagan sailors of Joppa to preserve Jonah.

The "sacred writer" tells us that Jonah cried out of the belly of hell, and finally the fish vomited him out upon dry land. The little ship of that day did not get far from shore, especially when prowling about in the eastern part of this sea. These pagan sailors did not offer in this instance, any sacrifice to their gods. The primary meaning of our word *lot*, is to call out, separate from. That was done by putting the "allotted" one in a "fish" (barge)—a life-boat, so to speak—and set it adrift. The "fish" was beached upon dry land from the "belly of hell" (the sea); but Jonah told the people after his return to the court of Israel, that the "fish" vomited him out upon dry land. Look up the root-meaning of our word *vomit*. Even as late as the time of Macrobius the word *vomitoribus* (*vomo*) was by him used in a sense meaning the passages in the Roman theater, because they, as he says, vomited forth crowds of people. Look over the ground for yourself, meanwhile bearing in mind what Mr. Tuck says in his above-mentioned book, about the "fish"—in brief this: "While the words *daag* and *dagah* generally mean a great fish or sea monster, the word *dag* is also applied to whatever appertains to the occupation of fishing; such, for instance, as boats or barges, and is so used by the most learned rabbis. The word *leblang* means not only to swallow, but also to destroy, to devour, to cover (Isa. xv:7),

or to remove (Job x:8). The reading then would be"—as above given.

When will people ever realize the fact that these old stories are not revelations, and that a story or statement put forth as a revelation and requiring proof to that effect, is really no revelation at all? The whole system of scripture evidences, from Origen to Teft of Buffalo, is only a brief on special pleading, and they resort to all the shrewdness of "Quirk, Gammon & Snap, Solicitors in Chancery." There is some excuse for Origen and his times, but none whatever for Teft and his "compatriots"—patriotic to the moss-covered and cruel creeds of Origen.

"THE SIGHT OF HELL."

This was sent me at my request the other day from Dublin: "Books for Children and Young persons: *The Sight of Hell*. By the Rev. J. Furniss, C. S. S. B."

Here is a taste of it. Section I.—"Where is Hell?" David answers this question in Ps. lxii, and the author comments: "It seems likely that hell is in the middle of the earth, for God has said that he will turn the wicked into the bowels of the earth." "How far is it to Hell?" The author answers: "We know how far it is to the middle of the earth. So if Hell is in the middle of the earth, it is just 4,000 miles to the horrible prison." The author next calls on Matthew to testify about the gates of hell. The exposition thereof is really serio-comic, but Mr. Furniss is terribly in earnest. In another place he tells about the darkness of hell and quotes from Isa. xxi.: "Watchman, what of the night?"—"The night cometh." His commentary on these beautiful phrases knocks all the melody out of the "revival songs" founded on them. *Inter alia*, he says: "The watchman did not say the *nights* are coming, but only the night. In Hell there is only one night. The fire burns, but gives no light. All is darkness—thick, black, heavy, pitchy, aching darkness. Thicker than that of Egypt, which could be touched with the hand. The darkness is made worse by the smoke of hell." This he also proves from "scripture," concluding with, "Now listen!" Then he proceeds to tell about and describe the terrible noises, rivers

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IT IS ORIGINAL AND THOUGHTFUL.

It is hoped that each person who receives a copy of this number of THE REVIEW will carefully examine it and, seeing its merits, promptly send in his subscription for it. Hand your name and address and the payment directly to the publisher, or send by letter through the postoffice. (THE REVIEW Office is at my cottage, 852 E. Lee st., between 54th and 55th sts., at cor. of McKinley ave. and Lee st., and between Central and South Park avenues—either Vernon or San Pedro cars.)

IT IS LIBERAL AND RATIONALISTIC.

¶A SPECIAL OFFER.—In order that you may have opportunity to fairly estimate the true worth of THE HUMANITARIAN REVIEW I will send it *during the balance of 1905, four months*, on trial, *for only 25 cents*, on condition that you accept this offer at some time *during this month*—Aug., 1905. At the last of this year you will then be able to decide whether or not you want it during the year 1906. You can send a 25c. silver piece wrapped in thick paper along with your name and address in a letter by mail, if not convenient to hand directly to me.

Respectfully,
Aug. 11, 1905. SINGLETON W. DAVIS, *Pub'r*,
 852 E. Lee st., Los Angeles, Cal.

of fire, and, from Isaiah, of the oceans of tears running down from countless millions of eyes. They cry night and day, forever and ever. Then he cites Joel ii., and tells us about what he terms "the smell of death." Next his satanic majesty comes up for review. Joel, Isaiah, Job, Habakkuk and, strange to say, Solomon, with the author's phrasing, handle "old Nick" pretty roughly and, of course, frightfully.

The writer says: "The sinner lies chained on a bed of red-hot, blazing fire! When a man sick of fever is lying on even a soft bed, it is pleasant sometimes to turn round. How will it be when the body has been lying on the same side on the scorching, broiling fire for a hundred million years? All the body is salted with fire. It burns through every bone and muscle and nerve. It rages inside the skull, shoots out through the eyes, it drops out through the ears, it roars in the throat." In another place he proves by Isaiah that hunger down there "will be so horrible that everyone shall eat the flesh of his own arm." One more, and we'll leave the Rev. Furniss with his godly furnace and his brother outfielders in the vineyard.

Speaking of the duration of this state, he says: "Think of a great solid iron ball, larger than the heavens and the earth. A bird comes once in a hundred million of years and just touches the great iron ball with a feather of its wing. Think that you have to burn in a fire till the bird has worn the great iron ball away with its feather. Is this eternity? No!" Enough!

This book is a new publication, and issued from one of the largest religious publishing houses in Dublin. It is the kind of stuff the orthodox pulpit and Sunday school put forth in this country until very recently—and does so yet, but somewhat diluted. These Boanerges (Luke ix:54) who anathematize and deal out their absurd doctrines with such cruel arrogance, remind me of the Son of Thunder in Mrs. Oliphant's book, *Salem Chapel*, who preaches real rousing-up discourses but thereafter "sits down pleasant to his tea and makes hisself friendly!"

Manifestly, either they do not believe their theological rhodomontades, or they possess a heartlessness more cruel than that of the anthropoid Baal they hypocrite to.

Richmond, Ky., May 22, 1905.

Written for "The Humanitarian Review."

COMMENTS ON A LATE SERMON.

BY MRS. M. M. TURNER.

SUNDAY, the 7th of May, 1905, I went to the Unitarian church in Washington, D. C. Mr. John P. Forbes occupied the pulpit. On reaching home, I wrote out, as I remembered them, certain passages of the sermon and my reflections upon them, as follows:

Mr. Forbes claimed that there are two theories, knowledge and faith, which control men; he expatiated on knowledge and the code of morals, where science may be invoked; but when you come to religion, knowledge and science has no power. Here, he said, the guiding and sustaining strength is faith, which is the relation between man's soul and his God—though he gave no definite explanation of either God or the soul. Faith, Mr. Forbes said, must come before action in the thought of the individual, and that all the energies of mind must be given to God, and under him to our fellow men.

I thought, as I listened, that what society needed is the entire energies of the individual given to mankind; "the sole and supreme devotion of conscience to the community." The two systems, knowledge and faith, distract and disunite. Knowledge offers proof and demonstration, while faith destroys reason and self-reliance, and leaves the mind, without any proved foundation, to speculate and wonder.

According to Mr. Forbes, in the love of God the door of heaven is always open, no matter to what depths the sinner has fallen; that every good act in the last analysis is faith. He spoke of Abraham, Columbus, Copernicus and others, having faith; but he did not say whether faith leading to discovery and invention was instilled by God, or whether the gradual comprehension of the law of nature—law of cause and effect—and the tie which binds men together, led to discovery and invention, in which case science did the work.

The speaker dwelt at length on the omnipotence, omniscience

and love of God. I could not but think of the black, bloody horrors that have for unnumbered years stained all of human history, in contrast with this picture of creative omnipotence, omniscience and love.

In his concluding remarks, Mr. Forbes assured the congregation that God would "heal the broken heart," (though *he* broke it); would "soothe the mourning spirit," (though *he* had wounded it), and seemed to accept the theory of Christian Science, saying that "God did not desire sin, suffering and death."

Seeing, though, that sin, suffering and death have through unmeasured time been the black accompaniments of life, the conclusion must be reached that God, for some reason of his own, has inflicted sin, suffering and death, or that there is no God. M. B. G. Eddy's theory must be an idle dream, seeking to deprive God of omniscience and omnipotence.

The encyclical that Pious X. has just addressed to the prelates and others in the Roman Catholic church, says that "there are vast numbers continually being recruited by fresh accessions who are utterly ignorant of the truth of religion, or who possess only such knowledge of God and the Christian faith as to lead the lives of idolators."

Which statement, if true, proves that there is no God. Omnipotence could not be powerless. Trained men should teach this fact to the people.

Washington, D. C.

Miss Estelle Reel, the general superintendent of the Government's Indian schools, says: "Cruelty is lack of imagination. It is not true that only savages are cruel. All people without developed minds—minds capable of sympathy—are cruel. Children, till they have learned to think, are cruel invariably."

Prof. Jordan, of Stanford University, in a lecture in Chicago, said graft is unknown in Japan. He expressed the belief that in all the war not \$100 had been stolen, while on the Russian side not one dollar in twenty reaches its proper destination.

From the "Humanæ Review", (London).

THE HORRORS OF SPORT.

BY LADY FLORENCE DIXIE.

"**S**PORT" is horrible. I say it advisedly. I speak with the matured knowledge of one who has seen and taken part in numberless forms thereof in many and varied parts of the world. I can handle gun and rifle as well and efficiently as most "sporting folk," and few women, and not many men, have had experience of a tithe of the shooting and hunting in which I have been engaged both at home and during travels and expeditions in far-away lands. It is not, therefore, as a novice that I take up my pen to record why I, whom some have called a "female Nimrod," regard with absolute loathing and detestation any sort or kind or form of sport which in any way is produced by the suffering of animals.

Many a keen sportsman, searching his heart, will acknowledge that at times a feeling of self-reproach has shot through him as he has stood by the dying victim of his skill. I know that it has ever confronted me as I have bent over my fallen game, the result of, alas! too good a shot. I have seen the beautiful eye of deer and its different kind glaze and grow dim as the bright life my shot had arrested in its happy course sped onward into the unknown. I have ended with the sharp yet merciful knife the dying sufferings of poor animals who had never harmed me, yet whom I had laid low under the veil of sport. I have seen the terror-stricken orb of the red deer, dark, full of tears, glaring at me with mute reproach as it sobbed its life away, and that same look I have seen in the eyes of the glorious-orbed guanaco of Patagonia, the timid, gentle gazelle, the graceful and beautiful koodoo, springbok, etc., of South Africa, seemingly, as it were, reproaching me for thus lightly taking the life I could never bring back. So, too, I have witnessed the angry, defiant glare of the wild beast's fading sight, as death, fast coming, deprived him of the power to wreak his vengeance on the human aggressor before him. The memory of those scenes brings no pleasure

to my mind. On the contrary, it haunts me with a huge reproach, and I fain I never had done those deeds of skill—and cruelty.*

It is a remnant of barbarism in man's nature that he should take pleasure in displaying his skill on living animals. Deer-stalking is no doubt a healthy and exhilarating exercise, requiring endurance, stamina, a clear sight, and a steady hand. Yet the last act in a successful stalk is, if we come to think about it, disgusting and horrible. In close proximity to us we see a lordly animal, happy, peaceful, and enjoying fully the gift of life. We draw a trigger, and if we do not miss, we wound or kill. Happy indeed if it be the latter. More often than not it is the former, and then, if limbs are not broken, a fierce tracking ensues, resulting sometimes in the death of the victim, sometimes in its loss, and, as a consequence, many an hour of torture ere death closes its sufferings. Yet thousands are spent yearly on deer forests, and the pæan of animal woe that goes up therefrom, throughout the stalking season, expends itself year after year unheard, unfelt, unthought of, amidst the throng of men.

I wonder how many sportsmen who tramp turnips after partridges, and heather after grouse, have studied the happy ways and manners of these quiet, unpretending gray and brown birds. Both grouse and partridges manifest the same characteristic affection for their young. It is a touching sight, when coming unexpectedly upon a young covey, to watch the frantic efforts of the cock and hen to simulate being badly wounded, so as to draw attention from their brood. It is a piteous sight to see a wounded grouse or partridge striving to escape some beater, who with uplifted stick pursues the poor helpless, stricken animal, striking at it amidst the laughter and evident amusement of his fellow beaters. It is a mere trivial incident, no doubt, and yet those who know and have studied the habits

* Many will wonder why I so acted, feeling as I did. I can only reply: On many occasions I did it to please, and in the companionship of others, while incidents of travel and investigation of facts forced me to take part in many scenes from which my spirit recoiled. The former I deeply regret. The last was a painful duty, performed to ascertain the truth of things.

of these birds, their instinctive eagerness to be together, their sharp cry and outstretched necks when separated and calling for reunion, can guess and feel what the agony of terror must be to a wounded bird situated as I have described, which when caught is often killed by having its brain bitten in, or its breast pinched tightly till it dies of suffocation.

What more revolting sight does one see anywhere than at a covert shoot, when, driven before beaters into the very jaws of death, thousands of tame hand-reared pheasants are literally mown down by the rows of guns awaiting their advent? Let us watch some "warm corner" in one of these "shoots." Falling pheasants, hardly risen from the ground, meet our view. Some fall dead, others dying, others legged, some winged. One side we see dishevelled heaps of struggling feathers, pheasants with a leg and both wings brokeu, striving to wriggle back to the woods, where hitherto they have been peaceful and happy. Now arises the piteous squeal of the wounded rabbit, or the more childlike, human cry of terrified agony from the maimed and timid hare, striving, alas! in vain, to escape from the army of noisy beaters advancing their way, whose shouts must add to the pandemonium of horror which surrounds their last dying moments.

What more aggravated form of torture is to be found than coursing with greyhounds, the awful terror of the hare depicting itself in the laid-back ears, convulsive doubles, and wild, starting eyes, which seem almost to burst from their sockets in the agony of tension which that piteous struggle for life entails?

And what sadder sight is there to be found in the records of the hunted than that of a dead-beat fox, worn out, with lolling tongue, heaving sides, bedraggled brush, with the bay of the nearing pack growing every moment more distinct, struggling on in search of safety for his doomed life, dodging now here, now there, surrounded by a hostile field, the fiendish tally-ho sounding in his ears, the cracking of whips which warn him against any further attempt at escape? Then the hounds rush in. For one brief moment he turns at bay. *Cui bono?* The next moment all is worry, worry, worry, as the

poor, weary but gallant Tod is torn limb from limb, disembowelled, and reduced to a shapeless mass of bloody, draggled fur. A fitting death it is indeed, following as a sequel on the hunted torture which the poor creature has suffered from find to finish.

Cannot we have sport without cruelty?

Assuredly we can. Well-laid drags, tracked by experts, would test the mettle both of hounds and riders to hounds, but then a terrified, palpitating, fleeing life would not be struggling ahead, and so the idea is not pleasing to those who find pleasure in blood. Much of this barbarous taste and callous indifference to the sufferings of animals is bred with our childhood and upbringing. Youth, especially of the male sex, is taught to regard shooting and hunting as manly accomplishments, without which a man is regarded rather as a "poop" than otherwise. Women, myself included, are, in many instances, brought up to indulge in sporting amusements, and it follows, as a natural sequence, that in the large majority of cases, where this is so, a callous indifference to the agony and misery caused to the victims is imperceptibly engendered.

And I say this: savagery still dominates us in a great degree. A higher education and civilization will teach us to despise amusements which are purchased at the expense of suffering to animals. Let those in high places consider well how to mete out a good example in this respect, and lead youth forward to find relaxation and pleasure in feats of skill, endurance, and physical adroitness, without the aid of blood and torture to make of us skilled sons and daughters of the chase and the field. In our national schools, both high and low, kindness, and our duty to animals, should form part of the curriculum, while every effort that science and investigation can command should be put forth to secure for such as must be killed a speedy, painless, and merciful end. As we have framed laws for the protection of domesticated and tame beasts and birds, so should we teach mercy, and where destruction is necessary, as painless a mode of death as possible, for the wild.

For high time it is that the machinery of the law be put in force to do away with the torture of these wild animals, whom, under the name of "sport," we daily immolate upon the altar of suffering—breeding and preserving them merely for the gratification of the still lingering savage instinct in us which delights in taking life. The idea will no doubt be unpopular and create resistance, and yet the day must dawn when that savage instinct will become eradicated, and man will cease to seek and find pleasure in destroying our glorious animal life.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

*Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.
Payable in Cash, P. O. or Exp. Money Order; one copy, 10 cts.*

VOL. III. JULY. 1905. NO. 7.

EDITORIAL.

In addressing mail to the Review office be sure to give number and street—852 E. Lee st.

Some of the Chicago "sex-reform" fakers have got into well-deserved "trouble" with Uncle Sam.

Freelove and anarchism, in my opinion, are "twin relics" of an age long before and far below barbarism.

The N. Y. *Truth Seeker* seems to be coquetting with anarchism and free love—or is it sincere courtship?

A man can no more do anything unnatural than he can "lift himself off the earth by his boot-straps" or "love his enemy."

The Los Angeles Liberal Club has adjourned for the Summer, to resume the meetings on the first Sunday of September.

If man is a "fallen being," and is so far wrong in his habits, how is it that he has so far outstripped in evolution all other living things?

As I see it, the great mistake of Liberal organizations hitherto, is their pet notion—the "free platform." It is the sandy foundation that has founded so many clubs and associations.

The Free Methodists at their late camp meeting near Los Angeles proved themselves a good second to the "Holy Rollers." The inmates of the Patton assylum come in third.

A "free platform" is a license to the imbecile, the egotist, the ignoramus and the faker to assume the role of teacher of people of brains, common sense, education and modesty. But such people soon weary of being bored instead of instructed or entertained, and stay away from the meetings.

If professed Freethinkers persist in butting in as apologists for, or champions of, every erratic invader of the rights of civilized communities to establish and maintain rules of decency, when the laws of the land are enforced to restrain him, to many, Freethought will become a synonym for criminal license.

When a Liberal club gets a capable person to deliver an address before it, if the "free platform" is announced the good effects of the address are swept away in a dust-storm of wild rantings of a mob of blatherskites who follow in a so-called discussion of—not the speaker's propositions and conclusions—but everything else imaginable.

Letters to the REVIEW for publication under the head "Communications," should be brief and chock full of ideas. I want the letters, but would much rather have many short ones than a few long ones. A mere wilderness of words is not wanted; suggestions that may prompt right thinking, feeling and doing are wanted. You are invited to write, but I promise to print only matter which I deem suitable.

Some of the British Freethought journals, I see, in contorting "Dr. Torrey," the evangelist, refer to him as "American," the editors apparently considering that to be a logical knock-down argument! Our English and Scotch cousins should keep in mind that we have with us in America a prince of fakers from their side of the sea—Dowie, compared to whom Torrey is a mere amateur. Right here in Los Angeles, recently, an

evangelist from England, who boasted that he was a cockney, offered "salvation free" for all the cash he could collect. The religious fakers who counterfeit "the king's English" are not *all* "Yankees," or even Americans.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

"Self-preservation is the first law of nature" is a truism that applies as well to society as to the individual—to the State as to the citizen. And the individual, the family, the community and the State, to maintain their existence and integrity as such, must protect themselves against adverse environment and internal conditions in the shape of criminal acts and speech that incites to such acts. We are "free to speak" only that which does not bring harm to our neighbor.

Incorporation of the L. A. Liberal Club.

The Los Angeles Liberal Club has been incorporated. The following are the directors: William Plotts, of Whittier; A. Parker, Walter Collins, Frank Sutherland, J. C. Fleming, H. C. Jacobs and Mrs. E. P. Fremott, all of this city. The Club is now in shape to legally accept bequests, and those wealthy Liberals who, like Mr. Carnegie, find it more difficult to give away money than to accumulate it, will please take notice!

An Ingersoll Memorial Number.

THE HUMANITARIAN REVIEW for August, I propose to make an Ingersoll number as a memorial of his birthday. It will be embellished with a fine portrait of Col. Ingersoll as a frontispiece, and the reading matter will consist largely of information regarding his life and character, and choice selections from his writings, including his famous last poem. I will print an extra number of that issue, and those who want copies for distribution should order them immediately that I may rightly judge how many copies to print. One copy, 10c.; \$1 a dozen.

Rationalism in New Zealand.

From New Zealand papers kindly sent me by Mr. Henry Allen, secretary of the Canterbury Freethought Association of Christchurch, N. Z., I learn that Mr. W. W. Collins is in that field as a Freethought lecturer, and recently had for his subject, "Revivalism and Slander, with special reference to Dr. Torrey's calumnies of Thomas Paine and Col. Ingersoll." Evangelist Torrey has been telling his London audiences that while in New Zealand he "converted the secretary of the Christchurch Atheistical Society." Will Friend Allen please send me the truth of this matter for publication in the REVIEW?

Weight of Hydrogen.

On page 281, 4th line, read *a* chief element instead of "the chief," etc. Chemically pure water is not found in nature, and was not meant in this case. Its elements are oxygen and hydrogen only, while water outside of man's interference—"in a state of nature"—consists of these chief or essential elements chemically combined and holding mechanically such minor and variable elements as chloride of sodium, iron, lime, sulphur, arsenic, and even air and other gases. The same quantity of hydrogen as a gas weighs exactly the same as when an element of water, the apparent difference depending upon the real difference of the space occupied as affected by the atmosphere.

The "Review" has Friends Across the Sea.

That the venerable Rationalist, Mr. George Jacob Holyoake, still continues, after more than sixty years of activity in the field of intellectual emancipation and moral culture, to sow the good seed of truth, is made manifest in the following, from a letter just received from Dr. Clair J. Grece, of Redhill, Surrey, England: "The grand old man, Mr. G. J. Holyoake, whom, by the bye, I had a talk with a few weeks ago, having sent me the May number of the HUMANITARIAN REVIEW, I have been inspired with a wish to have it sent to me month by month, to which end I inclose a postoffice order for seven shillings—being the nearest guess in my power for John Bull's equivalent

for Uncle Sam's dollar and the cost of postage to me hither." I will here say that the doctor made a very generous "guess." The price of the REVIEW to subscribers in his country is only 5s. 6d., postage included, and 7s. pays for a term of 15 months. Dr. Grece is an able writer, and I hope to publish something from his pen in the near future.

"A Scientific View of Consciousness"

Is the title of an article by Prof. G. Gore, of Birmingham, Eng., published in *The Monist* (No. 2, Vol. xv.), which I consider one of the most thoughtful and eminently truthful scientific essays I have ever read. This article of but twenty-one pages contains the substance of a large volume of ordinary writing, and though the style is simple and lucid, it requires the close attention of a trained intellect to fully grasp the author's propositions and conclusions. Every reader who is interested in the scientific study of mentality should procure this article and study it thoroughly. *The Monist* is a large quarterly, published by the Open Court Publishing Co., Chicago, and the price is fifty cents for a single number.

A Paine Sentiment Cheered by Union Veterans.

B. Fay Mills, the reformed evangelist, who is the regular lecturer for the Los Angeles "Fellowship," was chosen by the G. A. R. people of this city to deliver the principal oration on Decoration Day. His address was an able one, eloquently delivered and well received by "the boys" and their friends present. Mr. Mills, among other good things, said: "The time has arrived for the organization of the world. The higher patriotism says, 'I prefer my family to myself; I prefer my country to my family; I prefer mankind to my country. But as that great American patriot, Thomas Paine, well said, 'The world is my country; to do good is my religion.'"

This sentiment was greeted with enthusiastic cheering immediately following the quotation from Paine, but it is likely that many did not realize just who was the author quoted. Nevertheless it shows that Paine sentiments are in harmony with present-day sentiments.

From the *Agnostic Journal* of London, Eng., I learn of the protracted and very painful illness of Lady Florence Dixie, occasioned by a fall which ruptured tendons and muscles of one of her limbs. I know all REVIEW readers will unite with me in sorrowful sympathy with this zealous Humanitarian who is doing so much to prevent suffering of all sentient creatures, and in earnestly hoping for her early and complete restoration to health.

The victory of Japan over Russia would result in one grand advance from superstition to Rationalism if people could only abandon their babyhood religious mis-education and exercise their common sense as in their business affairs. The lesson should be that prayers, sacred pictures, crosses and even the ancient Hebrew god Jvhv, are wholly impotent weapons in war and equally worthless in times of peace. The modern "god of battles" is not Mars, or Jupiter, or Jehovah, but an intelligent, brave, well-trained and patriotic *man* with plenty of ammunition and a modern gun—and this war is surely proving it.

Do you want your children to be taught the superstitions of the Christian church and Sunday school rather than the truths of nature revealed through modern science? Would you not like to have them taught at least a little common sense along with the nonsense they are being poisoned with, as an antidote? Why not throw in your mite toward sustaining Mrs. Bliven's Humanitarian Sunday school publications by getting a package of the *Leaflets* each month for the use of your young folks and their associates among your neighbors? The cost of 25 new Leaflets each month is only a trifle—8½ cents a month.

Let every reader of the REVIEW write a brief note expressing his or her estimate of the quality, usefulness, etc., of the Sunday school Lessons herein and the *Leaflets*, with suggestions how to improve them, and how to get them distributed.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

COMMUNICATIONS.

KIND WORDS OF COMMENDATION.

I failed to receive the Review this month, and I thought perhaps it was my own fault, for I am in debt for it. Please excuse me for not renewing my subscription sooner. I will send P. O. order for \$1. in this letter. Please don't think that I do not want your journal, for I do take interest in it and all the subjects it discusses. The more I read it, the better I like it. The systematic teachings on subjects you take up are without a parallel. I enjoy reading the Review more than any other reading matter I have, J. H. RATHBUN.

Hanford, Cal., June 14, 1905.

FREETHOUGHT IN NEW ZEALAND.

Your post card to hand, for which I thank you; glad you forwarded paper to my friend. I am sorry I did not have the pleasure of meeting you when I was in your city last July. Our time was so limited while there—we had to catch the Vancouver mail steamer for Sydney. I am pleased to hear the *Literary Guides* reach you, and I thank you for the HUMANITARIAN REVIEW. I pass it along to our people to read and it is much appreciated. I mail you one of our local papers, giving an account of the manifesto of the State Schools Defense League. The clerical party have been trying to get Bible lessons taught in our undenominational State schools, and are petitioning the Government to bring down a referendum bill to take the vote of the people on the question. Now the people have not asked for the Bible to be read in our state schools, and are quite alive to the fact that it is the old clerical scheme to try and impose, through the teachers, their old superstitious dogmas on the children. They find the power of church and chapel is on the wane, and they are about at their wits' end to find a means of renewing old supernaturalistic beliefs. Our Freethought movement here is fairly solid. We have about sixty subscribers to the funds of the Association. Mr. W. W. Collins, our lecturer (a pupil of Herbert Spencer), gives an address at the Choral Hall every Sunday evening on Ration-

alistic subjects. Last Sunday he lectured and defended Thomas Paine against the calumnies leveled against that great man by Dr. Torrey, an American revivalist now lecturing in England. We are not supported by the indifferent public as we ought to be; and yet there are many of our citizens quite in our line of thought; but, as I have said, they are indifferent. The average attendance on Sunday evenings is 100 to 150—quite as many as at some of the chapels. One however, would expect in a democratic community, a far greater attendance. Our city population is only 60,000, and although a great many of that number are of our line of thought, for business and social, aye and trade reasons too, they would not like to identify themselves with us. I suppose the same conditions obtain in all small sections. I am pleased to say I have been in the agnostic thought for thirty years. I had the great pleasure of visiting one of our oldest citizens yesterday, (83 years old) who heard that grand old Freethought propagandist, George Jacob Holyoake, of England, give his first lecture over sixty years ago. The old Agnostic is still living, and I hear, still hale and hearty, still wielding his pen in the cause of Free-thought, and has just completed his work entitled *Bygones Worth Remembering.*

HENRY ALLEN.

Christchurch, New Zealand, May 8, 1905.

BUST OF PAINE IN LIBRARY OF CONGRESS?

The admirers of Thomas Paine contributed \$1,200 that his bust should find a place that the heroic services of Paine during the American Revolution entitled it to. Are there no friends who would like to see that bust placed in the Library of Congress in Washington? The friends of the Catholic Commodore Barry, in the city of Philadelphia collected \$20,000 for a statue in Fairmount Park, where it now stands. Surely the lovers of Thomas Paine in the United States should contribute enough to send the bust to the Library of Congress, to be placed with his friends Jefferson, Ethan Allen, Paul Jones and other heroes who helped to make this nation famous.

J. B. ELLIOTT, Sec. P. M. A.

3515 Wallace st., Philadelphia, Pa.

REPLY TO "QUESTIONS IN RHYME."

I do not believe that the author of the "Questions in Rhyme" in June Review is a soulless individual. He has the same right and privilege for his belief as a noted philosopher, or anyone else. Emerson says that "the soul of man is not an organ, but animates and exercises all the organs; is not the intellect, nor the will; is, in brief, the background of our being in which they lie." Another Liberal thinker says, "the soul creates and projects thoughts." Of course we cannot see the thoughts projected, nor can they be found by dissecting the body.

There is unseen reality
 In every living thing we see;
 Each shrub, each tree, each blade of grass
 To eyes that see, a spirit has.
 Call it dynamo, god or soul,
 It is the life-force of the whole;
 But what we know or do not know,
 Neither prevents nor makes it so.
 We cannot see a person's thought,
 And yet what havoc has it wrought;
 See not the fire within the flint,
 Nor yet the blaze the match holds in't!

MRS. G. K. SMITH.

San Diego, Cal., June 10, 1905.

THE IMPONDERABLE ATMOSPHERE.

I hope that you will be lenient enough to again allow me space in your valuable magazine, to answer your questions and remarks on my *Refutation of the Theory of Atmospheric Pressure*. Water rises in the pipe of a pump only 28 to 34 feet because that is the exact strength of the cohesion and adhesion in water. If cohesion in water were as strong as the cohesion in the particles forming steel, you might lift it, perhaps 1,000 feet. The water in a pump rises less at high altitudes than at low altitudes because the air is finer. I do not mean that it contains less matter, but that the particles being smaller (more rare) it penetrates more readily through the pores of the pipe and enters the water; and thereby the cohesive and adhesive force of the water becomes less.

Do you ever feel the wind blow vertically on your head, un-

less made to do so by some material obstacle in its horizontal course? We feel the wind blow; we see a ship sail along; we see a tree fall, and a house blown to pieces by the force of the wind in a storm, which is a horizontal motion of the air, caused by some abnormal magnetic condition. Please try to realize the difference between horizontal and perpendicular. The matter called air moving along horizontally, with irresistible force, does not prove a vertical air pressure, but proves what I have asserted in my pamphlet: that air is very material, and that a cubic inch of space filled with common air, or even with the "all pervading ether," contains just as much matter as there is in a cubic inch of gold. "Why does a balloon rise in the air?" is explained in my pamphlet. The workings of a balloon help me to prove that air does not rest with a pressure on the earth's surface; but that the particles of matter we call air, are in constant motion among themselves; that the coarser particles seek a level nearer the earth, and that the finer particles, such as some gases, seek, with much force, a higher level. Particles of matter that weigh on the earth's surface fall to the earth, coalesce with it, and become part of the earth itself. By that process the earth has its growth.

Your assertion that if all the birds on this earth were to take flight simultaneously, the atmosphere would weigh just so much more, must surely be a slip of the mind. Suppose that you buy a live chicken of a dealer, and have it weighed, and that it "tipped the scale" at four pounds, but at that moment managed to fly out of the scale and away. How much more weight would the scale indicate then? If the birds were fish, and the atmosphere a tub of water, your idea, I suppose, would be correct.

I hold that our atmosphere is composed of actively animated bodies of matter that hover around our earth, of their own volition, without pressing on it. As the air does not rest on the earth with a "dead weight," the birds using the atmospheric body as a support in their flight, can not increase a pressure that does not exist.

CHARLES HEINTZ.

San Pedro, Cal.

COMMENT.

Cohesion and adhesion are terms used for masses of matter clinging together, and in no case cause movement. A postage stamp adheres to an envelope, but never moves over the face of it on account of its adhesiveness. Cohesion in steel (no more

than in water) never "lifts" or moves anything; it merely retains the components in a fixed relationship, forming masses. There is no evidence whatever that the air is "finer" at high altitudes than at low. So far as human observation goes, the particles of air are inconceivably small—the hypothetical invisible atom no eye has ever yet beheld or measured. No one knows whether atoms are all of the same size, or some "fine" and others "coarser." "More rare" does not mean "smaller particles," but particles farther apart—less matter in a given space. If gaseous air were not "rare" in this sense, air would not have to be condensed to reduce it to a liquid or solid state. The air that penetrates the substance of an iron pump pipe is practically none. As to feeling "the wind blow vertically," the question is irrelevant. If air had no weight, a horizontal current would never press upon any obstruction, but pass over or around without perceptible contact, and the atmosphere would soon be dissipated throughout cosmic space.

There is no such thing as "abnormal" conditions in physics. The word "magnetic" as used in this theory is simply another and the wrong name for gravitation. The remark "try to realize the difference between horizontal and perpendicular," is more presumptuous than relevant. I hope I'm not so dull as to need that advice. The pressure of a gas or liquid horizontally is in a direct ratio with its perpendicular pressure: hence the higher the dam for a reservoir the stronger it must be. No scientist ever asserted that air is not "very material."

The assertion that "a cubic inch of space filled with common air contains just as much matter as there is in a cubic inch of gold" is a contradiction of both science and common sense. If true, a cubic inch of air would weigh the same as a cubic inch of gold. Science recognizes weight as the only means of measuring quantity. The "explanation" of why a balloon rises is no explanation at all. A balloon filled with hydrogen gas five miles from the earth would fall to the earth like a stone if the atmosphere were suddenly all removed from under it. Without the atmospheric ocean a balloon could no more rise than a stone can now; and no bird could fly any more than a fish can swim without water. Motion of particles does not affect gravitation.

The recurrence here to the "coarser" and "finer particles" hypothesis is not an appeal to facts, but to the imagination. The hydrogen gas that carries a balloon upward is composed of the same particles as the hydrogen that constitutes the chief element of water, a heavy liquid, the difference being in rareness, not in size of particles. Air, as well as other "matter falls to earth, coalesces with it," etc., and every crack and cranny of the rocks, the soil, and even the water, contains air or some other gas. The surplus of air required to fill the earth floats upon its surface, forming the gaseous ocean called the atmosphere, just as the water in a river first saturates the sand and clay at its bottom and then the surplus flows over it.

By no means "a slip of the mind," but a statement of a scientific fact and common-sense truism. The question as to the weight of the "live chicken" is sophistical. The weight of the 4-pound bird when it flies from the scales is immediately transferred to the atmosphere, which then presses upon the entire surface of the earth just 4 pounds more. The case of the fish in tub of water is an exact parallel: the surface of the earth is the bottom of the "tub" of the atmosphere. A great battleship does not press perceptibly upon the bed of the ocean immediately beneath it, but adds its whole weight to that of the water pressing upon the entire bottom and beach of the ocean.

To say that the air is "alive" and has a "free will"—"its own volition"—is to go back to the age of animism, when savage man looked upon every moving object as having life, will, and all mental faculties in common with himself: the very foundation and origin of the notion of spirits, gods and God. It is a remarkable and lamentable case of retroversion when a modern Freethinker renounces the simplest foundation facts of modern science and falls back upon the very foundation fallacies of ancient and modern theology and superstition. Truly "there is but one step from the sublime to the ridiculous!" The last sentence in the above letter is simply *petilio principii*.—EDITOR.

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HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"
BY ELIZA MOWRY BLIVEN.

OUR MILLS.

LESSON XXXV.—FOR LITTLE ONES.

By Eliza Mowry Bliven.

Name any machines you have seen. What could they do? In a cotton-mill some machines change the cotton into long rolls, clean, even and fluffy. Other machines twist the rolls into fine threads; other machines weave the threads into cloth. A mill is full of machines—all running fast, noisy, and making dust fly. But many men, women and children work in the mill, and each tends a machine—so each does a part toward the making of the cloth. You have a kind of mill inside of yourself. Instead of cotton, you use food. One set of machines grinds up your food; other machines change it into blood. Thousands of wonderful little machines, called cells, change the blood into different things. Some make it into bone, others into muscle, nerve, skin, fat, hair, etc. If your food does not contain the right kinds of stuff for making every part of your body, your machinery cannot do good work. Bad foods cause sores, colds, headaches, etc. Ask mother or teacher what foods are best for your machinery to build you up healthy, strong and happy.

LESSON XXXVI.—FOR BOYS AND GIRLS.

By Eliza Mowry Bliven.

If dirt, stones, nails, grass, gum, etc., were mixed with the cotton, the machines would become clogged and be broken, the cloth would be worthless, the laborers would be displeased and leave the mill. When a machine breaks, others must wait for it to be repaired, so that the whole mill may have to stop.

What are machines made of? An iron machine must be repaired with iron, not with medicine.

When a boy keeps stuffing down everything that tastes good he feeds his machines many things they cannot use, and leaves out some kinds much needed. So his machinery gets clogged, or some part becomes weak, sore or aching, and his mill stops for repairs. His wonderful machinery has to repair itself, but he must give it a chance. He must stop play, work, study and eating, so that all strength can go to make repairs. He must lie still and rest, drink water often to wash out the clogging, etc. There are materials stored in the blood which, with pure water and breathing pure air, will heal and repair the damaged machinery. When hunger comes, he should eat moderately of plain, wholesome food, and the repaired machines will start the whole mill to running again.

LESSON XXXVII.—FOR GROWN FOLKS.

Selected from the writings of Dr. Somers Way Dodd.

"We do not believe in drug-medicines—mineral or vegetable. Why should we swallow a poison because we are ill? Or give to a sick person that which would make a well man sick?

When we are sick, the body is already loaded with impurities. By taking drug-medicines, we add to those impurities, and make the case harder to cure. Stimulants are poisons, and cannot be assimilated. On the contrary, they are expelled; consequently, they waste the patient's vitality. Instead of strengthening, they create inflammation and wear out the vital machinery. This is proved by the re-action (prostration) that always follows stimulation. Tomorrow's share of vitality is called forth and exhausted today."

"Persons who are in the habit of taking drugs when sick will find their ailments increase both in number and severity; so that the more they 'doctor' the more they need to; and sooner or later their lives will be prematurely cut off."

HYGIENIC CURING.

"In sickness, some organs are torpid, clogged. First, purify; second, build up. Perfect health means well-balanced vital action, good circulation. Sickness is disturbed vital action: hot head, cold feet, congested organs; too much blood in one part of the body, and too little in another. Common sense says, "draw the blood from the congested part; balance the circula-

tion." To do this, Hygienists use massage, baths, breathing pure air, drinking pure water, alternate rest and exercise, and prescribe what to eat. "He cannot be cured, who continues clogging with unhealthy foods." Dr. Dio Lewis said: "Gluttony counts a hundred victims where drunkenness counts one."

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AUGUST, 1905.

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ROBERT G. INGERSOLL

Frontispiece of "The Humanitarian Review" for August, 1905.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

VOL. III. AUGUST, 1905. NO. 8.

MEMORABILIA OF ROBERT G. INGERSOLL.

Choice Extracts from His Writings and the Eulogies by His Admirers,

Compiled for "The Humanitarian Review"

BY THE EDITOR.

He was more than a god: he was a MAN!

ROBERT G. INGERSOLL was born August 11, 1833, and this number of THE HUMANITARIAN REVIEW being published on the seventy-second anniversary of that important event, I deem it fitting to help to commemorate that birth and its consequent life of great achievement by printing herein a collection of some of Ingersoll's grandest and most beautiful expressions—some of the brightest gems of his eloquence and pearls of his humanitarian philosophy. And it is appropriate, I think, to include with these selections from his writings, a few brief extracts from some eloquent tributes to his character by some of his most appreciative admirers.

The following selections from Ingersoll's writings are made as those most characteristic of the great Agnostic, most expressive of rational Humanitarianism, and most perfect as literature, in the judgment of this compiler, and as evidenced by the frequent quotation made of them by people who are themselves Rationalists, Humanitarians and persons of good literary taste. Many more selections of equal or even superior merit might have been made but for lack of time and space, and probably discernment, but I believe this collection, in connection with

the excellent frontispiece likeness of Ingersoll, will render this number of the REVIEW pre-eminently worthy of preservation.

No attempt has been made to arrange the subjects in any order of classification, but the miscellaneous character of the series will be found to afford an agreeable variation.

Gems and Pearls from the Writings of Ingersoll.

A loving life is the best religion.

Education is the lever that will raise mankind.

The right of free speech is the priceless gem of the human soul.

Gratitude is the fairest flower that sheds its perfume in the heart.

A republican government is the very acme and height of national honor.

Let us say, if our children do not live in a republic, it shall not be our fault.

The more liberty you give away, the more you will have—in liberty, extravagance is economy.

Fear is the dungeon of the mind, and superstition is a dagger with which hypocrisy assassinates the soul.

The man who has the love of one splendid woman is a rich man. Joy is wealth and love is the legal tender of the soul.

I believe that the common school is the bread of life, and all should be commanded to eat of the fruit of the tree of knowledge.

I would rather be poor, with a little sympathy in my heart, than to be rich as all the mines of earth and not have that little flower of pity in my breast.

Humanity is grander than all the creeds, than all the books; humanity is the great sea, and these creeds, and books, and religions, are but the waves of a day.

The glory of science is, that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.

Reason, Observation and Experience—the holy trinity of science—have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so.

Give me the storm and tempest of thought and action rather than the dead calm of ignorance and faith. Banish me from Eden when you will, but first let me eat of the fruit of the tree of knowledge.

SINCERITY.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned, rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask.

INGERSOLL'S DEFINITION OF "RELIGION."

Religion is simply the science of human duty and the duty of man to man. It is the highest science of all. And all other sciences are as nothing except as they contribute to the happiness of man. The science of religion is the highest of all, embracing all others. And shall we go to the barbarians to learn the science of sciences?

HOW TO HONOR PARENTS.

I do not believe that it is showing real respect to our parents to believe something simply because they did. Every good father, and every good mother, wish their children to find out more than they knew; every good father wants his son to overcome some obstacle that he could not grapple with; and if you wish to reflect credit on your father and mother, do it by accomplishing more than they did, because you live in a better time.

MENTAL GRANDEUR.

Until every soul is freely permitted to investigate every book, and creed, and dogma for itself, the world cannot be free. Mankind will be enslaved until there is mental grandeur enough to allow each man to have his thought and say. This earth will be a paradise when men can upon all these questions differ, and yet grasp each other's hands as friends. It is amazing to me that a difference of opinion upon subjects that we

know nothing with certainty about, should make us hate, persecute and despise each other. Why a difference of opinion upon predestination, or the trinity, should make people imprison and burn each other seems beyond the comprehension of man; and yet in all countries where Christians have existed, they have destroyed each other to the exact extent of their power. Why should a believer in God hate an atheist? Surely the atheist has not injured God, and surely he is human, capable of joy and pain, and entitled to all the rights of man. Would it not be far better to treat this atheist, at least, as well as he treats us?

Christians tell me that they love their enemies, and yet all I ask is—not that they love their enemies, not that they love their friends even, but that they treat those who differ from them with simple fairness. We do not wish to be forgiven, but we wish Christians to so act that we will not have to forgive them.

FACTS FOR THE FOUNDATION.

If we have a theory, we must have facts for the foundation. We must have corner-stones. We must not build on guesses, fancies or analogies, or inferences. The structure must have a basement; if we build, we must begin at the bottom.

I have a theory, and I have four corner-stones. The first stone is that matter—substance—cannot be destroyed, cannot be annihilated. The second stone is that force cannot be destroyed, cannot be annihilated. The third stone is that matter and force cannot exist apart—no matter without force—no force without matter. The fourth stone is that that which cannot be destroyed could not have been created; that the indestructible is the uncreatable. If these corner-stones are facts, it follows as a necessity that matter and force are from and to eternity; that they can neither be increased nor diminished.

It follows that nothing has been or can be created; that there has never been or can be a creator. It follows that there could not have been any intelligence, any design back of matter and force. There is no intelligence without force. There is no force without matter. Consequently there could not, by any possibility, have been any intelligence, any force, back of

matter. It therefore follows that the supernatural does not and cannot exist. If these four corner-stones are facts, nature has no master.

THE CREED OF SCIENCE.

To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits, to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature; to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world; to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words; to discard errors, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night; to do the best that can be done and then be resigned—this is the religion of reason, the creed of science. This satisfies the brain and heart.

MUSIC, SUNSHINE OF THE SOUL.

Language is not subtle enough, tender enough to express all that we feel; and when language fails, the highest and deepest longings are translated into music. Music is the sunshine—the climate—of the soul, and it floods the heart with a perfect June.

HAPPINESS IN HUMANITARIAN ACHIEVEMENT.

So far as I am concerned, I have made up my mind that no organization, secular or religious, shall be my master. I have made up my mind that no necessity of bread, or roof, or raiment, shall ever put a padlock on my lips. I have made up mind that no hope of preferment, no honor, no wealth, shall ever make me for one moment swerve from what I really believe, no matter whether it is to my immediate interest, as one would think, or not. And while I live, I am going to do what little I can to help my fellow-men who have not been as fortunate as I have been.

I shall talk on their side, I shall vote on their side, and do what little I can to convince men that happiness does not lie

in the direction of great wealth, but in the direction of achievement for the good of themselves and for the good of their fellow-men. I shall do what little I can to hasten the day when this earth shall be covered with homes, and when by countless firesides shall sit the happy and the loving families of the world.

INGERSOLL'S CHURCH.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.

INGERSOLL'S BIBLE.

Everything that is true, every good thought, every beautiful thing, every self-denying action: all these make my Bible... Every bubble, every star, is a passage in my Bible... A constellation is a chapter... Every shining world is a part of it. You cannot interpolate it; you cannot change it. It is all the same forever... My Bible is all that speaks to man. Every violet, every blade of grass, every tree, every mountain crowned with snow, every star that shines, every throb of love, every honest act, all that is good and true combined, make my Bible, and upon that book I stand.

LOG CABIN VS. PALACE.

There is not a man in the city of New York with genius enough, with brains enough, to own five millions of dollars. Why? The money will own him. He becomes the key to a safe. That money will get him up at daylight; that money will separate him from his friends; that money will fill his heart with fear; that money will rob his days of sunshine and his nights of pleasant dreams. He cannot own it. He becomes the property of that money. And he goes right on making more. What for? He does not know. It becomes a kind of insanity. No one is happier in a palace than in a cabin. I love to see a log house. It is associated in my mind always with pure, unalloyed happiness. It is the only house in the world that looks as though it had no mortgage on it. It looks as if you could spend there long, tranquil autumn days; the

air filled with serenity; no trouble, no thoughts about notes, about interest—nothing of the kind; just breathing free air, watching the hollyhocks, listening to the birds and to the music of the spring that comes like a poem from the earth.

GREAT VALUE OF LIBERTY.

What light is to the eyes, what air is to the lungs, what love is to the heart, liberty is to the soul of man. Without liberty, the brain is a dungeon where the chained thoughts die with their pinions pressed against the hingeless doors.

SCIENCE CONSISTENT.

Science at last holds with honest hand the scales wherein are weighed the facts and fictions of the world. She neither kneels nor prays—she stands erect and thinks. Her tongue is not a traitor to her brain. Her thought and speech agree.

NO SUPERSTITION IN THE SCHOOL-HOUSE.

I want every school-house to be a temple of science, in which shall be taught the laws of nature—in which children shall be taught actual facts, and I do not want that school-house touched, or that institution of science touched by any superstition whatever. Leave religion with the church, with the family; and, more than all, leave religion with the individual heart and man.

THE LAW OF PROGRESS.

We must remember that this is a world of progress—a world of change. There is perpetual death and perpetual birth. By the grave of the old forever stands youth and joy. And when an old religion dies, a better one is born. When we find out that an assertion is a falsehood, a shining truth takes its place, and we need not fear the destruction of the false. The more false we destroy, the more room there will be for the true.

MARRIAGE AND THE FAMILY.

I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relations there is no life worth living. Every good government is made up of good families; the unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous. I believe in mar-

riage, and I hold in utter contempt the opinions of men and women who denounce the institution of marriage. I believe that the roof-tree is sacred, from the smallest fiber that feels the soft, cool clasp of earth to the topmost flower that spreads its bosom to the sun, and like a spendthrift gives its perfume to the air. The home where virtue dwells with love is like a lily with a heart of fire—the fairest flower in all the world.

A CHAINLESS FUTURE.

I plead for light, for air, for opportunity. I plead for individual independence. I plead for the rights of labor and of thought. I plead for a chainless future. Let the ghosts go—justice remains; let them disappear—men, women and children are left. Let the monsters fade away—the world remains, with its hills and seas and plains; with its seasons of smiles and frowns, its Spring of leaf and bud, its Summer of shade and flower, its Autumn with its laden boughs.

THAT LIGHT MIGHT CONQUER DARKNESS.

And then my heart was filled with gratitude—with thankfulness, and went out in love to all the heroes—the thinkers who gave their lives for liberty of hand and brain, for the freedom of labor and thought; to those who fell on the fierce fields of war: to those who died in dungeons, bound with chains; to those who proudly mounted scaffold stairs; to those whose bones were crushed, whose flesh was scarred and torn; to those by fire consumed—to all the wise, the good, the brave of every land, whose thoughts and deeds have given freedom to the sons of men. And then I vowed to grasp the torch that they had held and hold it high, that light might conquer darkness still.

INGERSOLL AT THE TOMB OF NAPOLEON.

[Talk about "the Bible as literature" worthy of a place as a text-book in our public schools!—here is something far superior "as literature" to anything in the whole Bible.—ED.]

A little while ago I stood by the grave of the great Napoleon—a magnificent tomb of gilt and gold. I saw him take an empire by the force of his genius; I saw him upon the frightful field of Waterloo, when chance and fate combined to wreck

the fortunes of that former king; and I saw him at Saint Helena, with his hands crossed behind him, gazing out at the sad and solemn sea. I thought of the orphans and widows he had made; of the tears that had been shed for his glory, and of the only woman who had ever loved him pushed from his heart by the cruel hand of ambition; and I said I would rather have been a French peasant and worn wooden shoes; I would rather have lived in a hut, with the vines growing over the door and the grapes growing in the amorous kisses of the Autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out in the skies, with my children upon my knees and their arms about me. I would rather have been that man and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder known as "Napoleon the Great."

WHENCE AND WHITHER?

I know how vain it is to gild a grief with words, and yet I wish to take from every grave its fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We cannot tell. We do not know which is the greatest blessing, life or death. We cannot say that death is not good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate, the child dying in its mother's arms before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch. Every cradle asks us "Whence?" and every coffin "Whither?" The poor barbarian, weeping above his dead can answer the question as intelligently and satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as con-

soling as the learned and unmeaning words of the other. No man standing where the horizon of life has touched a grave has any right to prophesy a future filled with pain and tears. It may be that death gives all there is of worth to life. If those who press and strain against our hearts could never die, perhaps that love would wither from the earth. May be a common faith treads from out the paths between our hearts the weeds of selfishness, and I should rather live and love where death is king than have eternal life where love is not. Another life is naught, unless we know and love again the ones who love us here. They who stand with breaking hearts around the grave need have no fear. The largest and the nobler faith in all that is, and is to be, tells us that death, even at its worst, is only perfect rest. We know that through the common wants of life, the needs and duties of each hour, their grief will lessen day by day until at last these graves will be to them a place of rest and peace, almost of joy. There is for them this consolation. The dead do not suffer. If they live again their lives will surely be as good as ours. We have no fear; we are all children of the same mother and the same fate awaits us all. We, too, have our religion, and it is this: "Help for the living; hope for the dead."

INGERSOLL'S ESTIMATE OF THOMAS PAINE.

Thomas Paine was a champion, in both hemispheres, of human liberty; one of the founders and fathers of the Republic; one of the foremost men of the age. He never wrote a word in favor of injustice. He was a despiser of slavery. He abhorred tyranny in every form. He was, in the widest and best sense, a friend of all his race. His head was as clear as his heart was good, and he had the courage to speak his honest thought. He was the first man to write these words: "The United States of America." He proposed the present Federal Constitution, and furnished every thought that now glitters in the Declaration of Independence. Thomas Paine was one of the intellectual heroes—one of the men to whom we are indebted. His name is associated forever with the Great Republic. As long as free government exists he will be remembered, admired and honored. At the age of seventy-three death touched his tired heart.

He died in the land his genius defended—under the flag he gave to the skies. Slander cannot touch him now—hatred cannot reach him more. He died in the full possession of his mind and on the very brink and edge of death, proclaimed the doctrines of his life.

A PROSE-POEM ON LIFE—A BEAUTIFUL WORD PAINTING.

Born of love and hope, of ecstacy and pain, of agony and fear, of tears and joy—dowered with the wealth of two united hearts—held in happy arms with lips upon life's drifted font, blue-veined and fair, where peace finds perfect form—rocked by willing feet and wooed to shadowy shores of sleep by siren mother singing soft and low—looking with wonder's wide and startled eyes at common things of life and day—taught by want and wish and contact with things that touch the dimpled flesh of babes; lured by light and flame and charmed by color's wondrous robes; learning the use of hands and feet, and by the love of mimicry beguiled to utter speech, releasing prisoned thought from crabbed and curious marks on soiled and tattered leaves, puzzling the brain with crooked numbers and their changing, tangled worth—and so through years of alternating day and night until the captive grows familiar with the chains and walls and limitations of a life.

And time runs on in sun and shade until the one of all the world is wooed and won, and all the lore of love is taught and learned again. Again a home is built with the fair chamber wherein faint dreams, like cool and shadowy vales, divide the billowed hours of love. Again the miracle of birth—the pain and joy, the kiss of welcome, and the cradle-song drowning the drowsy prattle of a babe.

And then the sense of obligation and wrong—pity for those who toil and weep; tears for the imprisoned and despised; love for the generous dead, and in the heart the rapture of a high resolve. And then ambition, with its lust of self and place and power, longing to put upon its breast distinction's worthless badge. The keener thoughts of men, and eyes that see behind the smiling mask of craft—flattered no more by the obsequious cringe of gain and greed, knowing the uselessness of hoarded gold, of honor bought from those who charge the usury of self-

respect, of power that only bends a coward's knees and forces from the lips of fear the lies of praise. Knowing at last the unstudied gesture of esteem, the reverent eyes made rich with honest thought, and holding high above all other things (high as hope's great throbbing star above the darkness of the dead) the love of wife and child and friend.

Then locks of gray and growing love of other days and half-remembered things—holding the withered hands of those who first held his, while over dim and loving eyes death softly presses down the lids to rest. And so, locking in marriage vows his children's hands, and crossing others on breasts of peace, with daughter's babes upon his knees, the white hair mingling with the gold, he journeys on from day to day to that horizon where the dusk is waiting for the night. At last, sitting by the holy hearth of home as evening's embers change from red to gray, he falls asleep within the arms of her he worshipped and adored, feeling upon his pallid lips love's last and holiest kiss!

THE TRUE FOUNDATION OF LAW.

It has been contended for many years that the ten commandments are the foundation of all ideas of justice and of law. Eminent jurists have bowed to popular prejudice, and deformed their works by statements to the effect that the Mosaic laws are the fountains from which sprang all ideas of right and wrong. Nothing can be more stupidly false than such assertions. Thousands of years before Moses was born, the Egyptians had a code of laws. They had laws against blasphemy, murder, adultery, larceny, perjury, laws for the collection of debts, the enforcement of contracts, the ascertainment of damages, the redemption of property pawned, and upon nearly every subject of human interest. The Egyptian code was far better than the Mosaic.

Laws spring from the instinct of self-preservation. Industry objected to supporting idleness, and laws were made against theft. Laws were made against murder, because a very large majority of the people have always objected to being murdered. All fundamental laws were born simply of the instinct of self-defence. Long before the Jewish savages assembled at the

foot of Sinai, laws had been made and enforced, not only in Egypt and India, but by every tribe that ever existed.

It is impossible for human beings to exist together without certain rules of conduct, certain ideas of the proper and improper, of the right and wrong growing out of the relation. Certain rules must be made, and must be enforced. This implies law, trial and punishment. Whoever produces anything by weary labor, does not need a revelation from heaven to teach him that he has a right to the thing produced. Not one of the learned gentlemen who pretend that the Mosaic laws are filled with justice and intelligence, would live, for a moment, in any country where such laws were in force.

THE NOBILITY OF SELFISHNESS.

The time will come when even selfishness will be charitable for its own sake, because at that time the man will have grown and developed to that degree that selfishness demands generosity and kindness and justice. The self becomes so noble that selfishness is a virtue. The lowest form of selfishness is willing to be happy or wishes to be happy at the expense or the misery of another. The highest form of selfishness is when a man becomes so noble that he finds his happiness in making others so. This is the nobility of selfishness.

PAST, PRESENT AND FUTURE.

I look. In gloomy caves I see the sacred serpents coiled, waiting for their sacrificial prey. I see their open jaws, their restless tongues, their glittering eyes, their cruel fangs. I see them seize and crush, in many horrid folds the helpless children given by mothers to appease the serpent-god.

I look again. I see the temples wrought of stone and gilded with barbaric gold. I see altars red with human blood. I see solemn priests thrust knives into the white breasts of girls.

I look again. I see other temples and other altars, where greedy flames devour the flesh and blood of babes. I see other temples and other priests and other altars dripping with the blood of oxen, lambs and doves. I see other temples and other priests and other altars, on which are sacrificed the liberties of men. I look: I see the cathedrals of God, the huts of peasants; the robes of kings, the rags of honest men.

I see a world at war. The lovers of God are the haters of men. I see dungeons filled with the noblest and the best. I

see exiles, wanderers, outcasts—millions of martyrs, widows and orphans. I see the cunning instruments of torture, and hear again the shrieks and sobs and moans of millions dead. I see the prison's gloom, the fagot's flame. I see a world beneath the feet of priests; liberty in chains, every virtue a crime, every crime a virtue; the white forehead of honor wearing the brand of shame; intelligence despised, stupidity sainted, hypocrisy crowned; and bending above the poor earth, religion's night without a star. This was.

I look again, and in the East of Hope, the first pale light shed by the herald star gives promise of another dawn. I look, and from the ashes, blood and tears, the countless heroes leap to bless the future and avenge the past. I see a world at war, and in the storm and chaos of the deadly strife thrones crumble, altars fall, chains break, creeds change. The highest peaks are touched with holy light. The dawn has blossomed. It is day. I look. I see discoverers sailing mysterious seas. I see inventors cunningly enslave the blind forces of the world. Schools are built, teachers slowly take the place of priests, philosophers arise. Thinkers give the world their wealth of brain, and lips grow rich with words of truth. This is.

I look again. The popes and priests and kings are gone. The altars and the thrones have mingled with the dust. The aristocracy of land and cloud have perished from the earth and air. The gods are dead. A new religion sheds its glory on mankind. It is the gospel of this world, the religion of the body, the evangel of health and joy. I see a world at peace, a world where labor reaps its true reward. A world without prisons, without alms-houses, without asylums—a world on which the gibbet's shadow does not fall; a world where the poor girl, trying to win bread with the needle—the needle that has been called "the asp for the breast of the poor"—is not driven to the desperate choice of crime or death, or suicide or shame. I see a world without the beggar's outstretched palm, the miser's heartless stony stare, the piteous wail of want, the pallid face of crime, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain—shapely and fair, the married harmony of form and function.

And as I look, Life lengthens, Joy deepens, Love intensifies, fear dies—Liberty at last is God, and Heaven is here. This shall be.

[Selected stanzas from Ingersoll's last poem; the original embraces fifteen stanzas, but for lack of space I cannot here reproduce the whole.—ED.]

DECLARATION OF THE FREE.

We have no falsehoods to defend—
We want the facts;
Our force, our thought, we do not spend
In vain attacks.
And we will never meanly try
To save some fair and pleasing lie.

The simple truth is what we ask,
Not the ideal;
We've set ourselves the noble task
To find the real.
If all there be is nought but dross,
We want to know and bear our loss.

We have no god to serve or fear,
No hell to shun,
No devil with malicious leer.
When life is done
An endless sleep may close our eyes—
A sleep with neither dreams nor sighs.

We love our fellow-man, our kind—
Wife, child and friend;
To phantoms we are deaf and blind.
But we extend
The helping hand to the distressed—
By lifting others we are blessed.

The hands that help are better, far,
Than lips that pray.
Love is the ever-gleaming star
That leads the way—
That shines not on vague worlds of bliss,
But on a paradise in this.

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate,
We do not know. We hope and wait.

Quotations from Writers on Ingersoll.

Colonel Ingersoll was a lover of nature and a lover of mankind. He believed in and advocated the practice of virtue and morality, but he did not think that pretending to believe a lot of absurdities was a necessary prerequisite to right living. He had faith in the ameliorating power of truth. His motto was, in substance, "Learn what is true in order to do what is right." He was honest. He was kind; and these two characteristics made of him the uncompromising opponent that he was of the so-called orthodox dogmas of his time. His reason told him that many of those doctrines were absurd, and his goodness of heart showed him that they were as cruel as they were unreasonable. In him the collective intelligence of the age focused with a dazzling brightness, and the humanitarian spirit of the times filled his whole being with an ardent love of liberty and justice for all his fellow-men.

Ingersoll was an Iconoclast, it is true; but he was also a master builder in the cause of rational righteousness. For every idol that he shattered he suggested a substitute suited to the advancing knowledge of modern times. His writings are replete with glittering truths, wholesome morality and ennobling sentiments.

Ingersoll was at once a Freethinker, a Secularist, an Ethical-Culturist and a Free-Religionist. He was not a Spiritualist, but he had no word of ridicule or criticism even for persons who think they have reasonable evidence of a life beyond the grave. On the question of immortality as on that of the existence of a God, he was an Agnostic; but the nobility of his nature and his transcendent honesty was shown when he said on these questions, "I do not know" but "if there be a God let us hope that he is wise and good; if there is another life, let us hope that it will bring peace and joy to all the children of men." Ingersoll's efforts were for the betterment of men in this world; and while, at times, severe in his denunciations of what he believed to be cruel and irrational beliefs, yet behind the lightning flashes of his logic there was always to be found a genial and mellow nature which showed that love was the mainspring of his life's work.—*Wm. H. Maple.*

Conscience and audacity—these were two striking characteristics of Col. Ingersoll. We cannot understand him unless we remember that it was moral resentment at bottom that goaded him on. Here was a man so gentle that hunting had no relish for him, and even a mosquito he hardly liked to kill—and he was told that enthroned in the universe was a Being who for intellectual error would torture men forever. His whole nature reacted; he denied that any such being existed—"I am not trying to destroy another world," he said, "but I am endeavoring to prevent the theologians from destroying this."

It is a mistake to judge Ingersoll by a scholar's standard or a philosopher's; he was neither—he was a religious reformer. The Bible seemed to support the view that shocked him—he attacked the Bible. The popular religion was identified with this view—he attacked religion. He had a reformer's narrowness, but also a reformer's splendid effectiveness.

We hear that what is called unbelief unsettles the moral nature. How was it with Ingersoll? "Let the ghosts go—justice remains," is one of his immortal sayings. "Make the sermon on the Mount your religion, and there I am with you," he said to a Presbyterian divine. He believed in the family—he called it "the holiest institution among men."

The fact is that instead of Ingersoll's unbelief unsettling his moral nature, it was his moral nature that made him an unbeliever. He once said the world hasn't become civilized enough to worship a principle. Yet to principle his own head bowed. "I want to stick an 'o' in the word 'god,'" he said, "so that it will be the supreme good that men will worship in the future." The good, the right, the just, was his polar star.
—Wm. M. Salter.

Robert G. Ingersoll realized that the great sin of his age was the sin of hypocrisy, and against its corrupting influences he rebelled, and became the most uncompromising champion of religious truth in its conflict against error. He was indefatigable in his labors for the enlightenment of reason, zealous for the refinement of brain and heart, a fearless advocate of

the great cardinal principles of truth and virtue, sacrificed ambition, cast aside the honors of his generation and lived a life so absolutely devoid of hypocrisy that the time is near when even the preachers and the priests will stand up and say that he was a man, honest, sincere and fearless.

Robert G. Ingersoll was a man of the people. He acquired his advanced education in the college of real life, a pupil of the great instructor—Experience. The universe was his University. The book of nature was his Bible. With its genesis of facts, its gospel of truth and happiness, its revelation of universal knowledge and its prophecies of unlimited progress, he was content. In them he found the true, the good and the beautiful—the best in life. He was ever learning the lessons of common sense—tasks too difficult for the scholastics. His greatest strength was exhibited in his eloquent and rationalistic appeals to the masses. The people know more than the theologians. The direct route from the Egypt of intellectual bondage to the promised land of truth and liberty is preferable to the forty years of wandering. It is more practical and it is honest. College professors, priests, preachers and theologians may follow a cloud and lead the people through the wilderness of scholastic mysticism and live on the nauseating manna and wear the old clothes of theology. But against this reason and honesty protest. Ingersoll was not deceived and he could not deceive others. He wanted the people to travel the honest way—the way of truth. He was of the people, for the people, and by them he stood as a comrade and fought their common cause for the common good—liberty and happiness for all mankind. It is therefore fitting that the monument to his memory be built by the people—by popular subscription. We want a million from the millionaires, but we want the dollars of the millions—the mites of the people.—*Frederick Mains.*

.... Lyman Abbott was one of Ingersoll's critics—and by the way, the personality of his critics, the prominent positions which they occupied in the religious world, is a great tribute to the power and genius of Mr. Ingersoll. It proves that his

influence was widely felt, else these men, Abbott, Beecher, Cardinal Manning, Archdeacon Farrar, Gladstone, would not have returned his fire. But the very fact that these men rushed into the arena to down him proves that his influence was extensively felt.

In the first place, Mr. Ingersoll contended that nature obeys neither man nor God, but its own laws; that no act of man can have any influence upon the phenomena of nature; that no man can be wicked enough, no nation can be infamous enough to bring about another deluge. There are not infidels enough in the world to cause an earthquake.

In other words, nature is independent of human conduct. The smile of the sun is no more a proof of the goodness of God than is the tornado a proof of his wrath. Hence, we have this complete separation of naturalism from supernaturalism. In the second place, Mr. Ingersoll contended that he had just as much right to tell the church what he thought as the church had to tell him what it thought. The realm of thought, he said, was not a democracy where the minority must keep quiet, but the realm of thought requires that every individual shall have the freedom to express his thoughts, and he is an honest man, he said, who will grant to another all the rights which he claims for himself.

"This is my creed," he says. "Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to make others so." And that is one of the most beautiful passages that we find in any literature.
—*M. M. Mangasarian.*

This Association does not set up Col. Ingersoll as perfect, and does not, therefore, feel obliged to defend every word he ever uttered. Being human, he was liable to make mistakes. But we think he made far less mistakes than the most of us; especially in the views of life and duty which he so freely avowed. Not being a demagogue, he had nothing to conceal. He had no fences to keep up around the domain of his thoughts. He said to others, "Let us be honest," and he set the example by being honest himself. He gave to all his honest thought.

I was with him once in Detroit, when a reporter came in to interview him. "Very well," said Ingersoll, "go into the other room, sit down at the table, and write out your questions, and I will go in and write answers to them." He did not require him to state what his questions would be. He was not afraid he would be asked something which he would not want to answer.

Ingersoll held that the chain of cause and effect, which extends through all nature, extends through the sphere of human action as well; that every human act, like every occurrence in nature has its efficient cause. —*Judge C. B. Waite.*

In this darkened world, just touched by the twilight of Truth, Ingersoll raised the banner of Science and Humanity and proclaimed an intellectual fight and war to the finish.

Ingersoll became at once the great leader in this war against the powers of superstition and ignorance—in a word, the powers of darkness. That he led in this war wisely and well, and with all the effectiveness of his grand natural endowments is becoming more and more apparent. 1. He was a hero in the search and application of the truth. 2. An emancipator of the human mind and heart by means of the truth. 3. A prophet of the grander future about to be, by reason of the realization of the truth.—*T. B. Wakeman.*

God has taken him. We are filled with tenderest sympathy for his household. As husband and father he endeared himself unspeakably. All the world knows that Col. Ingersoll fought in a brilliant and prolonged way against Christianity. But he has gone to judgment, and is in the hands of the God to whom we are all accountable. Whatever others may do at such a solemn time as this, we certainly will plant no nettles on his new made grave, and only wish that we could put upon it a fragrant and radiant garland of Christian hope and divine solace. Be careful how you decide upon the destiny of Robert G. Ingersoll. Who can tell what passed in his mind during the last moment? Perhaps in that moment the truth of the Gospel which he could not before see may have flashed upon him.—*Rev. T. De Witt Talmage.*

Mr. Ingersoll's outspoken opposition to the Bible is indeed to his credit as compared with the covert attacks on the Bible

of so-called "higher critics," who, in the name of the Lord and under vows of belief, and under pay as defenders of the faith, are doing all in their power to undermine the scriptures. Yes, Ingersoll was saintly compared with these."—*Editor of Zion's Watch Tower*, in discussing "Ingersoll's chances of salvation."

The N. Y. *Herald* interviewed a number of Christian clergymen as to their opinion of Ingersoll's status "over there," and from that paper's report the following extracts are made:

Speaking of the death of Ingersoll, Rev. Wm. S. Bodine, a Protestant Episcopal rector, said he did "not know why any Agnostic, if honest in his beliefs, should not enter the kingdom of heaven." Rev. Charles W. Bickley, Methodist, said he was "unable to believe that an all-merciful father will punish his erring children when they unknowingly disregard his divinity. Ingersoll's many good acts and strict moral life will plead with him who abundantly pardons." Rev. William Lyons, of the First Unitarian Church of Brookline, said "the statement of the clergyman who said that if Ingersoll was sincere and honest in his unbelief he would be saved, is morally all right. We must all come to the truth; and Ingersoll, no matter what his belief, has come to the truth in the life hereafter." Bishop McFaul, Roman Catholic, said in that Ingersoll was led into unbelief by the unfavorable aspect presented by Christianity as taught by Protestantism, "we are allowed to hope that God has shown him mercy." Rev. A. Berle, Congregationalist, said: "Colonel Ingersoll was a brave, chivalrous, high-hearted man, resolute in his championship of what he believed to be true—ininitely more to be respected than certain clerical infidels who discredit both the gospel and the Bible by covert insinuations. Peace to his ashes."

[The Ingersoll Memorial Association is an organization having for its object the commemoration of the life, character and humanitarian labors of Col. Ingersoll, in various ways. It has headquarters at No. 78 La Salle st., Chicago, Ill. The dues are \$1.00 a year, and all admirers of Ingersoll are solicited to send in their names for membership. A monthly magazine is published, one of the chief objects of which is the promotion of the interests of the Association. It is called the *Ingersoll Memorial Beacon*, and is issued from the office of the Association, as above given. It is an excellent Freethought publication, edited by Wm. H. Maple, secretary of the I. M. A.—ED. "H. R."]

From "The Conservator."

LLOYD ON HUMANITARIANISM.

BY HENRY S. SALT.

I WAS surprised to read in the September number of *The Conservator* an article by J. William Lloyd on the subject of vegetarianism, which seemed to me to contain some strangely illogical statements, as coming from a writer of distinction. I have no wish to intrude in the controversy between Mr. Lloyd and the vegetarians, our friend Crosby having said all that is needed; but I would like to say a few words on the underlying question of humanitarian principle, because while Mr. Lloyd expresses sympathy "with the general purpose of the humanitarian movement," he appears to me to have somewhat misapprehended the spirit not only of vegetarianism in particular but of humanitarianism as a whole. I trust I shall not exaggerate any differences of opinion between Mr. Lloyd and myself, for I am an admirer of some of his writings and would welcome his co-operation in humanitarian work; but it is of the first importance in such matters that we should know exactly how we stand.

Mr. Lloyd qualifies his expression of humanitarian sympathies by saying that there is grave danger of the movement falling into the hands of "sentimental extremists." That would certainly be a misfortune; but the curious thing is that it is Mr. Lloyd himself who attributes to humanitarians an extreme sentimentalism of which, as a matter of fact, they are quite devoid—that is to say, he confuses western humanitarianism with the extremest oriental aversion to taking life in any shape. "The only logical platform," he says, "for the humanitarian vegetarian is to affirm that the rights of men and animals are *the same* [italics mine]. But I have never yet met or heard of any humanitarian who was consistent enough to take this stand, except the pious Brahmin, who, when some cruel Englishman proved to him that with every particle of food, every drink of water and every breath of air he destroyed

lives, said then that he would neither ingest nor breathe—and died."

The folly of the "cruel Englishman" who advanced such an argument seems only second to that of the "pious Brahmin" who died for such a cause, instead of telling his idiotic inquisitor to go about his business. The protest of humanitarianism is not against "destroying life," but against destroying life, or inflicting pain, *unnecessarily*. We are born into a world where centuries of inherited wrong have made both paingiving and deathdealing to some extent inevitable; and it is the object of the humanitarian not to run amuck against the hard facts of life, but to *minimize* pain and suffering as far as may lie in his power. And an honest inquiry into human customs and institutions shows that an immense amount of quite unnecessary suffering is inflicted on both men and animals, under a false plea of necessity—in warfare, judicial punishments, science, sport, flesh-eating and many other practices which need not here be enumerated. It is no argument whatever against such rational humanitarianism to affirm that in some cases it is necessary to take life, for, as Leigh Hunt says:

That there is pain and evil is no rule
That I should make it greater, like a fool.

For this reason I would point out that Mr. Lloyd's ridicule of humanitarianism on the supposition that it is only "consistent" if it abstains from any and every use of animals or animal products is simply irrelevant. The humanitarian would be justly liable to such strictures if he started from the doctrines attributed to him—only he doesn't!

Again, when Mr. Lloyd attempts to saddle humanitarians with the assertion that the rights of man and of animals are "the same," a definition is evidently needed. The rights of animals are the same as the rights of men in *kind*, but not in *degree*. The instinct which prompts us not to kill an animal needlessly is the same as that which prompts us not to kill a man needlessly, but to kill an animal is not absolutely "the same" as to kill a man. The higher the sensibility of the animal the greater our reluctance to take life. Surely this is a distinction which should not be overlooked by a writer who attempts to deal with the subject of humanitarianism.

"The law of the brute," says Mr. Lloyd, "is the law of

might." But is it? Certainly not in the absolute sense implied by our critic. The law of might of course prevails largely among animals—largely, too, among men—but there is also, both among animals and among men, the law of co-operation, as has been fully proved by Peter Kropotkin's great work on *Mutual Aid*, with which Mr. Lloyd, I presume, cannot be unacquainted. Mr. Lloyd's attempt to postulate some difference *in kind* between human and non-human is as much in conflict with science as with instinct; the difference is one of degree and of degree only, and it is upon a recognition of that fact that the claim of animals' rights is logically based.

[Selected.]

AT THE BIRTHPLACE OF BURNS.

BY ROBERT G. INGERSOLL.

THOUGH Scotland boasts a thousand names
Of patriot, king and peer,
The noblest, grandest of them all
Was loved and cradled here.
Here lived the gentle peasant prince,
The loving cotter-king,
Compared with whom the greatest lord
Is but a titled thing.

'Tis but a cot roofed in with straw,
A hovel made of clay;
One door shuts out the snow and storm,
One window greets the day;
And yet I stand within this room
And hold all thrones in scorn;
For here beneath this lowly thatch,
Love's sweetest bard was born.

Within this hallowed hut I feel
Like one who clasps a shrine,
When the glad lips at last have touched
The something deemed divine.
And here the world through all the years,
As long as day returns,
The tribute of its love and tears
Will pay to Robert Burns.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.; Clubs of 3 to 10, 75c. each; of 10 or more, 50c. each. Foreign, 5s. 6d. One copy, 10c. Payable in Cash, or P. O. or Ex. Money Order.

VOL. III. AUGUST, 1905. NO. 8.

EDITORIAL.

ROBERT G. INGERSOLL, born August 11, 1833.

This number of THE HUMANITARIAN REVIEW is respectfully dedicated to the memory of ROBERT G. INGERSOLL.

Are there living beings which are invisible to our natural eyes? Certainly; they are revealed by the microscope!

But, are there living beings which cannot be seen because of their immaterial consistence? I do not know; if so, their existence, as yet, has never been scientifically demonstrated.

"But *I* know there are invisible spirit beings," says one. If so, demonstrate it. *I* know that two and two are four; because it is easily demonstrated and agrees with universal experience.

No one is justifiable in saying that he *knows* either that such invisible beings *do* or *do not* exist; the most he can logically say is that he *believes* or *disbelieves* in their existence. But remember it is what a witness *knows*, not what he merely *believes*, that has weight with an intelligent judge or jury.

We should never be quite satisfied with even our own beliefs. Columbus *believed* there was a Western Continent, but that was not enough—he must demonstrate it and so *know* it; and he used his belief as a mere scaffold in building that knowledge. So one should not rest satisfied with mere *belief* in "spirits."

Here is a quotation from Charles Kingsley that deserves the highest esteem and acceptance as a rule of action by every Liberal, Freethinker or Rationalist :

*"Do noble things, not dream them all day long,
And thus make life and death, and all that vast forever,
One grand, sweet song."*

Some Freethinkers, even, talk about the degeneracy of the human race, thus really affirming the basic dogma of the Christian theology, that man is a "fallen being." It is a delusion. Man is no exception, as a product of nature, and his present status is a perfectly normal and logical result of evolution according to the immutable natural laws of universal life.

The fanatic evangelist cries, "Sinner, make your peace with God before it is everlasting too late!" and himself assumes the office of minister plenipotentiary to arrange the terms. Then to the sinner he says, "You must give yourself wholly to God"—that is, "surrender unconditionally;" and to God he says, "O turn aside thy wrath and have mercy on this thy penitent child for the sake [not of justice or compassion, but] of thy son Jesus"—who has paid the indemnity for him, or words to that effect! This is but the crudity of primitive barbarism.

Basis of the Idea of Good and Evil.

The metaphysical slogan, "All is Good," is just as far from true as if one should declare, "All is Evil," or that some things are inherently good and others inherently bad. The truth is, *Good* and *Evil* are terms denoting, not things, nor fixed qualities of things, but *relations*. Things which affect us in no way, to us are neither good nor evil; the same thing may be said to be good or evil accordingly as its relations to us are agreeable or detrimental to our existence, pleasure or happiness. The sun itself is a magnificent illustration of this: In early summer his gentle warmth (the Holy Spirit—"the Comforter") causes vegetation to grow and man and beast to rejoice—he is then "the Christ of God," the Saviour. Later, the sun's scorching rays dry up and parch the very vegetation he earlier caused to flourish, and man and beast suffer from his heat—are "con-

sumed by the wrath of God in his anger." Hence, the ancient Semitic sun-god, Jvh (Jehovah), was rightly said to be the author of both good and evil, as is declared in many places in the Bible; and this explains the infrequent mention of Satan in the Old Testament—for Jehovah was originally a god of both good and evil, and no Satan or devil as a distinct god was needed to account for the existence of evil.

No Jealousy Here.

The Searchlight, of Waco, Texas, one of my most highly esteemed Liberal exchanges, prints the following graceful editorial acknowledgment in the July number:

THE HUMANITARIAN REVIEW, an ably-conducted Liberal monthly, published at 852 E. Lee st., Los Angeles, and edited by Mr. Singleton W. Davis, has issued in pamphlet form Prof. Ernst Haeckel's "Theses for the organization of Monism" and "Science is Religion" by Prof. T. B. Wakeman, prices being 6 and 10 cents respectively. Besides furnishing Liberals a most excellent periodical review, Mr. Davis is aiding the cause by issuing, at irregular intervals, such pamphlets as those named above.

"Unpatriotic Church Members."

Under the above caption, the Los Angeles *Daily Times* of July 6th contained the following dispatch:

New York, July 5.—The rededication of the Thomas Paine monument at New Rochelle, N. Y., has been postponed, the mayor and other public officials being out of town on Independence Day, which had been decided upon for the ceremony. The city of New Rochelle recently moved the monument to a new site and built an iron fence around it. Preparations were made for a ceremony to mark the transfer of the monument to the city, but at the last moment opposition developed among the tax-payers, particularly those who are church members. Hundreds of persons went to New Rochelle, expecting to witness the ceremony.

Liberalism in the Republic of France.

France has at last succeeded in casting off the Roman Catholic devil-fish from its hold on the government, the bill separating church and State having been passed by the Chamber of Deputies. The general principle of the measure is as

follows: "The Republic assures liberty of conscience and guarantees the free exercise of religion, subject to the restrictions of public order. The Republic neither recognizes, pays stipends to, nor subsidizes any sect; but provides funds for college, hospital and asylum chaplains." This bill abolishes the famous concordat signed by Napoleon and Pius VII in 1801, giving religion governmental status, and the clergy being paid by the State, etc.

Science and Psychic Research.

A unique method of prosecuting "psychic research" has been suggested by Prof. Gore, of Birmingham, Eng. In an article in *The Monist* for April, 1905, that eminent scientist said: "We depend very largely upon the properties of scientific appliances for our beliefs; the microscope, spectroscope, telescope, photography, the kinematograph, etc., have brought a new world of impressions into our consciousness; and as such instruments, processes and methods are free from personal prejudice, and vastly surpass in delicacy and reliability our senses and perception, it appears highly desirable that they be used for testing the idea of telepathy and the hypothesis of the existence of human spirits in space." I do not know what might be demonstrated by instruments specially constructed for the purpose of bringing into the field of objectivity the creatures of subjectivity, but so far as the microscope is concerned, that instrument has not as yet been sufficiently refined to bring to objective vision the exceedingly "fine" "immaterial" matter of which, some say, "spirit" consists; and the telescope—about the first thing it demonstrated was, as Bruno declared over three hundred years ago, that "*Cælum non est*"—the Heaven is not! As for photography, it has been used (or misused) in thousands of instances to demonstrate the existence and presence of posthumous "human spirits," but the results have been far from satisfactory to scientists. In the case of telepathy—the transmission of thought from one to another without the intervention of the voice or its physical substitutes, and any of the specialized organs of sense—it appears plausible that, if etheric thought vibrations or waves do occur analogous to the

electric phenomena upon which wireless telegraphy depends, it should be possible to construct an instrument that could be used to demonstrate it. Who will invent a *telepathograph*?

The "Free Platform" Question—A Response.

On page 321 of this magazine is a letter from my friend and neighbor, Walter Collins, president of the Los Angeles Liberal Club, which I ask the reader to read before reading this article, which is in response to a request made in that letter.

My editorial criticisms have been, not of the Los Angeles Liberal Club in particular, but of the general principle and common practice, referring to that Club by way of example. I do not in this position oppose "free speech." Everyone should be free to speak that which is true, useful and respectful to his hearers; to go beyond that is not liberty but license. But freedom to speak or keep silent is not all—"it's a poor rule that won't work both ways;" freedom to listen or not to listen is also important. Let the callow orator, the egotistic seeker after notoriety, the poor imbecile, and even the chattering "American" just arrived from Europe in time to save this country by condescendingly, though vehemently, telling the poor, ignorant, inexperienced natives how they ought to "run the government," or else how to abolish it—let them all "speak," but first let them "go hire a hall," make their own announcements, and themselves bear the responsibility for their trashy gabble.

As you, Friend Collins, president of the L. A. Liberal Club, have kindly requested me to give my views as to how such a society should be conducted, I will offer a few suggestions.

In the first place, I will state that the chief element in the society should be the social—the intellectual being an important one, but not to be too exclusive. The human brain consists of three chief departments, whose functions are the social propensities, the intellectual faculties, and the esthetic and moral sentiments, and of these the intellectual organs compose the smallest third. It is the social and esthetic features of the church that constitute the real "rock" upon which it stands; and this explains why social and esthetic woman, rather than

intellectual man, is the "mainstay of the church."

In the second place, women as members of the society should have the same standing and privileges as male members, and hold office and membership of committees in due proportion to their relative numbers in the society; and they should have an equal representation with men on the programs.

In the third place, the children are the hope of the world, and there is no grounds for hope for any great growth of Rationalism so long as Rationalists ignore them and allow them to be miseducated by Superstition's agents; and in the society they should not only be instructed, but entertained and allowed a large place on the program as entertainers.

In the fourth place, all non-members who attend the meetings should be courteously treated, and their opinions should be respected even as the members wish to have their own respected—indeed this is the only Liberalism.

These are the foundation principles. The practical work of conducting a society on this basis should be, in general, along lines that experience in other successful organizations has already demonstrated to be practicable and prolific of desired results. There should be a suitable constitution with by-laws; proper officers elected by ballot, and suitable committees elected or appointed; the speakers, musicians, entertainers, etc., should be selected for each meeting by a competent committee on program, which should accept volunteers only after investigation has shown them to be competent and otherwise desirable; the meetings should be conducted according to standard parliamentary rules; after a competent speaker has delivered an address, questions may be allowed if agreeable to the speaker, but *never any general so-called "free discussion"*—which is only a prolific cause of dissatisfaction, confusion, inharmony, ill feeling, strife and final disruption of friendships and the society itself; there should be much good music, both instrumental and vocal, but the words of the songs should be such as would receive the approval of most Rationalists, and besides solos, etc., there should be singing of popular songs by the congregation. And even light refreshments might well be served at one meeting each month specially social in character—simply,

for instance, lemonade and cakes, fruit, etc., served free at the end of the principal exercises, to be followed by an hour's dancing or playing of social games, or even informal conversation. The chairman should call the meeting to order promptly at the time set for beginning the exercises, and should firmly insist upon the preservation of good order and strict conformity to the rules of the society, and especially be prompt and decisive in calling "time" on the long-winded, and in "squelching" the habitual "butter-in." The meeting should not continue more than one-and-a-half to two hours. The old adage, "Short visits make long friendships," applies here.

Furthermore, in my opinion the regular public meetings of the society should be supplemented with quarterly and annual business meetings of *members only*, and monthly "socials" at the homes of members (or others on invitation) to be attended by members, and by non-members when invited.

As to discussion: this plan does not prohibit that. But the committee on program should name the debaters (preferably but two for one meeting) and notify them of their acceptance a fortnight or more before they are to appear.

Many other points of detail might be mentioned, but this is enough to make plain what are my "views as to how a society, based on the Nine Demands of Liberalism [or a much broader platform], should be conducted so as to become a power for good." These views are not based on mere theory, but on considerable personal observation and experience as a member of various fraternal, literary, and even Liberal associations.

George Jacob Holyoake's Tribute to Ingersoll.

In a letter to the *Ingersoll Memorial Beacon* (Chicago), published in the July issue, Mr. Holyoake wrote of Ingersoll as follows: "That splendid life was an influence which should extend to all Freethought time. Beyond personal affection which I entertained for him, I have an intellectual admiration for his genius. His conception of a subject was new, his language was fresh, his statement was luminous. He was always clear, bright and convincing. He saw dramatic aspects where others saw only the prosaic and commonplace. When his sub-

ject was Bruno, upon whom many pens had exhausted all the terms they knew, Ingersoll's first words were, 'The night of the Middle Ages lasted for a thousand years. The first star that enriched the horizon of this universal gloom was Giordano Bruno. He was the herald of the dawn.' Here, we recognize the words of a master. No one can praise effectually except by example, and I have given a sentence which not only be-speaks peerless expression, but peerless thought. The Great Propagandist dwelt upon the heights, and he took an elevated view of everything he spoke upon."

Mr. Holyoake, also, repeats in this letter the sage remarks and advice that he wrote in his letter to the St. Louis Liberal Congress last year in regard to Rationalists accepting as their proper class name, the intentionally offensive epithets applied to them by their enemies. This was printed in *THE REVIEW* several months ago. He is eminently right.

Ingersoll Birthday Memorial Meeting.

The seventy-second anniversary of the birth of Robert G. Ingersoll is to be celebrated by a mass meeting, under the auspices of the Progressive Club, August 11, 1905, at Blanchard Hall, on Broadway between Second and Third sts., Los Angeles. The exercises will begin at 8 o'clock p. m., and will consist of an oration by Mr. William J. Danford, address by Mr. Geo. T. Bruce, a recitation of Ingersoll's famous "Vision of War" by Mr. Silververg, elocutionist, and vocal and instrumental music. The Third Regiment Band is to be present, and will contribute much to the interest and enjoyment of the occasion. Hon. Grant R. Bennett, who enjoyed a personal acquaintance with Col. Ingersoll, and who is a very eloquent speaker, will preside, and doubtless his opening address as the chairman of the meeting will be one of the good things in the program. Admission will be free, and everybody is cordially invited to be present.

Artistically-printed programs have been provided for these celebrations each year in the past, but Mr. Bruce, who has charge of that matter, is ambitious, and the program this year, as a work of the printer's art, will far excel any previous

ones, and probably any program ever gotten out anywhere else. It will be printed on fine stock, title-page containing a full-length portrait of Ingersoll, printed in black, draped with the National flag supported by the Goddess of Liberty, printed in red, white and blue and gold, from original designs and engraved expressly for the purpose. It will be a desirable souvenir, and the demand for it will surely be great.

ADDITIONAL NOTES AND COMMENTS.

Humanitarianism, as advocated by *THE REVIEW*, is not merely anti-cruelty to animals and our fellow-man, though it includes that. It is a philosophy and a system of ethics, and the reduction of their principles to rules of practice and the observance of the rules in every-day life. It designates ethics as naturally developed by human experience and not as supernaturally revealed by some mystic guardian of the race.

In my comments on the letters of Messrs. Heintz and Galpin the statement that a bird in flight adds its weight to that of the atmosphere, is made with recognition, of course, of the fact that the higher it flies the less its pressure or weight, in accordance with the law of gravitation, that "Bodies attract each other inversely as the square of their distance." And this law, I will add, with the fact of the atmosphere becoming rarer as the distance from the earth increases, proves that the air presses upon the earth and objects on the earth's surface—has weight.

Mr. James B. Elliott, of the Paine Memorial Association, 3515 Wallace st., Philadelphia, Pa., furnishes *THE REVIEW* with cuts for frontispiece portraits of Paine and others connected with his history, at his own expense, and pays for twenty copies of each issue containing one of these portraits and life-sketch in conjunction to be sent free to admirers of Paine. Now Mr. Elliott is far from rich, and those who wish to see justice done to the memory of the great humanitarian patriot should remit money to Mr. Elliott to relieve him from this unequal burden. It is enough that he bear the care and labor involved.

The argument that "Prohibition does not prohibit," is supposed to be "a clincher." Let's see: We have prohibitory laws against bigamy, theft, slander, cruelty, assault, highway robbery, burglary, embezzlement and murder; does "prohibition prohibit" in these cases? Why not repeal the entire criminal code and put a high lincense on all these crimes which the law fails to prohibit? Alas! "what fools we mortals be!"

The September Review will contain a fine frontispiece portrait and a life-sketch of Mr. Wilson MacDonald, the Liberal sculptor who made the bronze bust of Paine for the monument at New Rochelle, N. Y. A highly interesting letter from the artist will be included. Then, Judge Ladd is not dead just yet! Another of his highly-esteemed articles will be in that issue.

Los Angeles & Co. is a firm of liquor dealers. The saloon keepers are the active partners, and the city is a silent partner. The silent partner gets its share of the profits in shape of a license tax, and also by "rolling the drunks," who patronize the company's store *too much*, in the way of fines for drunkenness!

Send me names and addresses of your acquaintances to whom I may send sample copies—only those you think would be likely to become subscribers. If you are able to do so, send pay at half price (5c. a copy) to help bear the expense; otherwise, send the names for free samples.

The plate from which was printed the portrait of Ingersoll in this number is the property of the L. A. Liberal Club, kindly loaned to THE REVIEW by its president, Mr. Walter Collins.

THE REVIEW this month is again enlarged four pages and supplied with a fine frontispiece. Don't you think it is earning success and deserves your liberal patronage?

Why not have THE REVIEW sent for a year to one or more of your friends as a present? But first ask those you wish to favor if they will accept and read the magazine.

Talk about "tainted money!" Why, the churches get it by means of exemption from taxation, and the cities get it through partnership in the saloon business.

A half-dozen Book Notices are crowded out—must wait for the September number, as also a lot of other important matter I had hoped to print this month.

COMMUNICATIONS.

Note. That a letter is printed in this department does not imply that the editor endorses everything or even anything the writer says; each writer is alone responsible for what he says, and he may or may not express the sentiments of the editor.

The writer's correct name must be signed and printed.

I am sending you a money order for \$1.00 to extend my subscription. I like THE REVIEW, and want to take it as long as I am able to see to read.

MRS. M. A. LEE.

Blue Earth, Minn., June 26, 1905.

AN INGERSOLL CONVERT.

Enclosed I send you P. O. money order for \$1.00, payment on subscription to THE HUMANITARIAN REVIEW. I am one of R. G. Ingersoll's converts. His writings and lectures express the grandest thoughts of man; they are my "Bible."

ESTHER A. VAN RIPER, M. D.

Circleville, O., July 6, 1905.

HAECKEL AND INORGANIC CONSCIOUSNESS.

I enclose a dollar bill, and you may continue sending me the H. R. McCabe's review [in May and June numbers of THE REVIEW] of Haeckel's latest work on *The Wonders of Life* was deeply interesting, though I am far from agreeing with Haeckel on many points—especially that there can be "unconscious sensation." There can be consciousness without [?] sensation, for instance, when you are conscious or wide awake and in a perfectly normal, healthy state, and you then do not hear, see, feel, taste or smell anything. You have no sensation or feeling whatever while in this condition, yet you are fully conscious. Let someone prick you with a needle or pin, or make a sound, or irritate any of your senses, then you experience a sensation. This proves that consciousness must antecede a sensation—that it is the basis of all psychic states; i. e., that

there can be no sensation without consciousness.

This admitted, proves the consciousness of atoms from Haeckel's own premises, he conceding sensation and will to them, though naturally of the lowest grade—what may be called inorganic consciousness. This theory I have advocated for over thirty-five years—before it was mentioned, even, by any modern scientist (though known to the ancients) with the result that it is about to be firmly established on a scientific basis. Atomic consciousness is the essential source of all psychic phenomena, wherever observed. From dead or lifeless matter no mind or life can arise. It would be contrary to the law of heredity, that "like begets like." The recognition of the sentient-matter doctrine and its far-reaching implications is bound to kill the god-superstition.

Fitzgerald, Ga., June 7, 1905.

HERMAN WETTSTEIN.

PROF. HAECKEL APPRECIATED.

I hope that you will be able to agree with and comment on Mr. Maple's editorial on page 5 of the July *Beacon*. I think it is sound and good, and will write him an article confirming it. If you can do the same, we shall find strength in the union. I have an important letter from Judge Waite, approving of my Lecture,* and so standing in with us. THE HUMANITARIAN REVIEW for July is admirable. It is hard to discriminate where all is good, but I wish that the address of Dr. Bowles could be read by millions. The decay and death of supernaturalism brings what? Let each answer for himself.

Cos Cob, Conn., July 16, 305.

T. B. WAKEMAN.

[The *Beacon* article referred to is an editorial under the caption, "Haeckel and 'The Riddle of the Universe'." In it Mr. Maple comments upon certain portions of Haeckel's great book in an interesting manner. It is well worth reading, but I cannot now comment upon it at sufficient length, for want of space, to do the article justice. I may, instead, at some future time, print my own impressions of "The Riddle."—EDITOR.]

* *Science is Religion: the Monistic Religion*, a lecture before the Manhattan Liberal Club (N. Y.), by T. B. Wakeman. See advertisement on 3d page of cover of this magazine.

THE "FREE PLATFORM" QUESTION.

As THE REVIEW has at times criticised the free platform of the L. A. Liberal Club, I, as a member of that body, respectfully ask you for your views as to how a society, based on the Nine Demands of Liberalism, should be conducted so as to become a power for good.

I am not a partial advocate of the "free platform," but will say that in the brief history of the Club, various policies have been tried and the free platform, with its admitted weaknesses, has met with the greatest success of any, so far. As I understand it, the Club is an experiment, and as soon as better methods are presented, it is ready to give them a trial.

I believe a discussion of this matter in THE REVIEW would be interesting to your readers and beneficial to present and prospective Liberal organizations. WALTER COLLINS.

Los Angeles, Cal., July 1, 1905.

[See my response to this request on page 313.—EDITOR.]

FRIEND JOYCE REJOICES.

I enclose herewith ten lines of poetic thought that I trust you will insert in the August REVIEW. "The Decay of Supernaturalism," by Dr. Bowles, in the July number, is the best speech on Freethought I have read for many a day. I congratulate you on its publication. Nature and her eternal laws, with the aid of modern science, is surely working the death of so-called revealed religion.

INGERSOLL.

Glorious Ingersoll shall reign
In halls of fame with glorious Paine,
And as the ages come and go,
While oceans flash and rivers flow,
The truth they told o'er land and sea,
To dignify the brave and free,
Shall still resound around the world
And shine like meteors flashed and hurled
Across the star-lit, midnight sky—
Immortal thoughts that cannot die.

Washington, D. C.

JOHN A. JOYCE.

CHRISTIAN SCIENCE DEFENSE.

EDITOR: In your July issue appears an article entitled "Comments on a Late Sermon," wherein the writer asserts that Christian Science deprives God of omniscience and omnipotence* by its declaration that God does not desire sin, suffering and death. This conclusion is not the result of logical reasoning, for as a matter of fact, the Christian-Science declaration that God does not desire sin, suffering and death, is made from the view point that God *is* omniscient and omnipotent.

Sin, suffering and death could not emanate from Omnipresent Perfection, and, as these conditions are the opposite of God's nature, He would not sanction or desire them. The Scripture abounds in appeals to man to escape sin, suffering and death through gaining a knowledge of God, clearly showing that God was not their author, but their destroyer. The writer also jumps to the conclusion that because sin, sickness and death are a part of man's experience, that they must have originated in God. Now, it can be incontrovertibly stated that if God originated sin, suffering and death, they would be real and consequently eternal and indestructible, and therefore it would be a waste of time and energy to try to get rid of them. In Habakkuk, it is declared that God does not see evil, which is but another way of saying that God (good) is all. If God (good) could see evil (the opposite of good), He would be conscious of an opposite power, and this would immediately de-

* In strict justice to the writer of that article, Mrs. M. M. Turner, of Washington, D. C., I will here reproduce her exact words, and *all* that she wrote in relation to Christian Science. Incidentally, she remarked: "Mr. Forbes . . . seemed to accept the theory of Christian Science, saying that 'God did not desire sin, suffering and death.' Seeing, though, that sin, suffering and death have through unmeasured time been the black accompaniments of life, the conclusion must be reached that God, for some reason of his own, has inflicted sin, suffering and death, or that there is no God. M. B. G. Eddy's theory must be an idle dream, *seeking to deprive* God of omniscience and omnipotence." The italics are mine. The reader will see that I have given "the defense" comparatively large space in which to reply to this brief but logical statement.—**EDITOR.**

stroy His omnipotence and omnipresence.

Since it can be logically shown that God (good) could not create His opposite, evil, as manifested in sin, suffering and death, we are forced to the conclusion that they are only the unreal or temporary experiences of mortal existence. These conditions are destroyed by gaining a higher understanding of God through the teachings of Christian Science, which, based on His omniscience and omnipotence, is daily proving by healing hopeless invalids and reclaiming the sinner, that God does not desire sin, suffering and death.

WILLIAM E. BROWN,

Assistant Christian Science Publication Committee.

Los Angeles, Cal., July 12, 1905.

"THE ATMOSPHERE" STILL "FOGGY."

I have just received THE HUMANITARIAN REVIEW for July, and am well pleased with its contents. But there is "a fly in the ointment" in your otherwise clear and commendable reply to that much-befogged individual, Charles Heintz. Concerning the weight of the live chicken you say: "The weight of the 4-pound bird when it flies from the scales is immediately transferred to the atmosphere which then presses upon the entire surface of the earth just four pounds more." Mr. Heintz states no more absurd error than that; the bird does not press down upon the atmosphere, but the work he does to sustain himself in the air is produced by the downward beating of the wings forcing a certain amount of air into rapid motion downwards that was a moment before at rest, and the continuous repetition of this motion keeps the bird up in the air.

The battleship comparison is horrible, and has absolutely no parallel in case of the bird. The ship sails upon the surface of the ocean by virtue of its less general specific gravity, and displaces a bulk of water exactly equaling its own weight, and does so without any work whatever. The bird displaces at most one-nine hundredth part of its weight of air, and is surrounded by it. The ship, as I before said, rides *on* the water; the bird is sustained by constant work and is totally immersed in the air, so there is no comparison whatever. If my

views seem in error to you, I should be very well pleased to have you refer the matter to some one posted in physics and get his opinion.

A. GALPIN.

Appleton, Wis., July 5, 1905.

COMMENT.—The proof that a flying bird presses its weight upon the atmosphere is the fact that a bird cannot fly in a vacuum—any more than a fish can swim when not in the water. Flying is accomplished upon the mechanical principle of the lever, and the fulcrum is the air. If a man on a platform weighing-scales use a lever to lift a heavy box of goods that is upon the same platform, and the fulcrum of his lever being on the same platform, the scales will show the same weight while he is at rest that it does while at "work" exerting all his strength in raising the box from direct pressure upon the platform, for the pressure still exists, though it is then indirect, being through the fulcrum of the lever only if it is between the man and the box; through the man's body and the fulcrum both if the box is between the man and the fulcrum. A fish in a tub of water is a parallel to a bird in the atmosphere. Set a tub of water on the platform of the scales—it weighs, say, 100 pounds; put into it a four-pound fish, and the scales will indicate 104 pounds both when the fish is at rest and when it swims about—when wholly immersed and when its back rises above the surface. In reference to the battleship: I nowhere said it was exactly parallel with a flying bird, but the analogy is sufficient to warrant a good degree of comparison. Your mistake is in assuming that the ship rests upon the surface of the water while the bird is wholly immersed in the atmosphere. The fact is, the ship is largely immersed in the water, and one could be constructed that might be wholly immersed and be made to rise from its pressure on the sea-bottom to any level below the water's surface by its own motion—by moving wing-like levers fulcrumed against the water, exactly as a bird flies. As it is, specific gravity plays an important part in the flight of the bird; hence the cylindrical bones and feather-shafts and lightness of feather-material, and especially the great wing-expansion, and horizontal movement which is equivalent to wing-expansion, in the act of flying.—EDITOR.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"

BY ELIZA MOWRY BLIVEN.

SERIES OF LESSONS ON SYMPATHY.

By Eliza Mowry Bliven

"Politeness is to do and say
The kindest thing in the kindest way."

LESSON XXXVIII.—FOR LITTLE ONES.

The mother of Fred and Jennie showed them how to pet and play with their kitten, to make her purr, and to like them; how to feed birds—keeping quiet so as to not scare them; and how to watch birds, animals and insects, to find out what they can do. They like to see everything happy. When baby cries, he feels bad, and they try to make him happy. When other children come to see them, they play whatever pleases their visitors. Their mother has to work so hard that she gets very tired, and sometimes her head aches; and then Fred and Jennie keep quiet so that she may rest and be happy again. They are sorry when anyone is sick, tired or in trouble. Kind children work a part of every day, helping mother or somebody else. By beginning while little, they keep learning how to do things, and by work and kind ways they become good, useful citizens, and befriend many unfortunate ones.

Every morning ask yourself, "Was I kind yesterday?" If you were careless, try to do better today. The child who in play is rude, hurting other children and breaking their toys, lacks sympathy and should try to become more careful and kind

LESSONS XXXIX.—FOR BOYS AND GIRLS.

Bill and Sue were not taught to be kind, nor sorry for others when they get hurt, sick or tired; so they grew up selfish. Bill

would catch flies and pull off their wings, pull the cat's tail, stone birds, frighten animals, and tease children, "just to see the fun." Nobody told him, "They suffer as you would if your hair were pulled, or a big animal should chase and bite you." He fished and hunted, but didn't think of how the cruel hook tore the fish's mouth, causing great pain, and how nestlings would slowly die of starvation after he had killed the mother-bird.

Sue was whipped and sent out doors because baby cried; and there she felt so ugly that she quarreled and fought with other children. Instead of being taught to become pleasing, skillful, helpful and self-supporting, they got scoldings and blows, and took to running the streets. This made them hate work, shirk and cheat. Neither learned sympathy for others. So when they grew up, Bill became a saloon keeper, ruining homes to get money easy. Sue became a quarrelsome, deceitful woman, leading others into evil ways, not caring for the the wrongs, losses or suffering she caused others to experience.

LESSON XL.—FOR GROWN FOLKS.

The mother-cat has sympathy for her mewing kittens, and she feeds them and protects them from enemies, but cruelly tortures the captured mouse. Some animals show sympathy for suffering animals or people. Dogs sometimes save drowning children. Barbarous people care for their children, friends and tribe. Christians (both Catholic and Protestant), heathen Greeks and Romans, Buddhists, etc., have founded and supported schools, hospitals and asylums, for orphans, the poor, the sick, the aged, etc., and various other beneficial and reformatory institutions, out of pure sympathy.

But the Inquisition, witch-burning, persecutions, wars and plunder, and modern religious and political invectives, malicious gossip, greed, drunkenness, crimes, vices and poverty, are evidences of terrible lack of sympathy. Strikers (and most people) are one-sided sympathizers. Many mothers have sympathy for their own children and let them do anything to save them from grieving, but blame others unjustly when their petted darlings' wrong-doings bring strife. One-sided sympathy is the foundation of many troubles. All-round sympathy

requires parents to regard both the present and the future welfare of *all* the children *equally*; by home discipline, encouraging beneficial choices in their own children, and by friendly talks with other parents bringing about right relations between the children, teaching them how to avoid strife and to help each other to be happy. Protect the ill-treated by persuasion instead of blows.

All reforms are founded on sympathy. All just government and laws are to protect from wrong-doing. Sympathy should lead us to *search out the causes of evils*—diseases, crimes, etc., to better help avoid, diminish or prevent them. Sympathy confines the evil-doer to prevent him from harming others, and should teach him *why*, furnish him honorable work, and let him go free whenever he can be safely trusted.

Hurtful animals and vermin must be killed to prevent their destructiveness; but we should not torture them—kill quickly. In quarrels, strikes, wars, all manner of greed and injustice, there is not sufficient sympathy for the injured party. Wherever trouble is brewing, all should help search out the causes, and propose the wisest means for maintaining peace and justice. "Would this be beneficial or harmful?" should be the test question. Searching out the causes of evils and teaching what changes will bring better results is far better philanthropy than visiting the sick and those in prison, with promises of forgiveness and happiness in some impossible future life.

Where sympathy, justice and friendly speech are properly cultivated into full development, there will be no malicious gossip, quarreling, cheating, lying, liquor-selling, or other crimes, and all will help promote the general welfare as the best way to secure the most happiness themselves.

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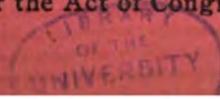
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ISSUED MONTHLY AT

LOS ANGELES, CAL.

SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.
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W. D. Donald

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The Highest Duty of Man is his Duty to Mankind.

VOL. III. SEPTEMBER. 1905. NO. 9.

Written for "The Humanitarian Review."

USE AND ABUSE OF HYPOTHESES IN SCIENCE.

BY SINGLETON WATERS DAVIS.

IN the scientific investigation of any department of nature, of any group or class of natural phenomena, scientists accept as a true principle of procedure—a safe and, almost if not quite, indispensable rule of the scientific method—the making and acceptance, tentatively, of any postulation which fully explains or accounts for that particular group or series of phenomena, is consistent with all of the known facts connected therewith, is simple and probably possible. Such a postulation is called a *hypothesis*, and when used as a basis of scientific inquiry, it is called a *working hypothesis*.

In astronomy, hypotheses have led to the direct and early discovery of planets, asteroids, satellites, etc. It was a geographical hypothesis that supported the wonderful determination and patient persistence of Columbus in his search for the Western Continent and led to the discovery of America. It was a hypothesis that led to the discovery of the circulation of the blood, and the Newtonian laws were at first mere hypotheses. These examples are only a few of the more striking instances, but it may truly be said that nearly if not all scientific discovery made as the result of actual methodical research was preceded by the use of studiously-constructed working hypotheses.

In case no other hypothesis equals or surpasses in simplicity and completeness of application to all the known facts in the

case the one adopted, that one is to be relied upon as *probably*, but not *certainly*, a scientific principle. It becomes such a principle only when it has been established by inductive reasoning. But without a working hypothesis no real progress ever is or can be made in any purposeful investigation; and no subject of intellectual research can be rightly considered to be within the domain of science until a working hypothesis has been constructed and adopted; and all research previous to formulating and adopting such a working hypothesis is irregular, chaotic and void of reliable results.

Such hypothesis is in no wise vitiated because of lack of direct proof of its absolute correctness; indeed such proof would destroy its hypothetical character and elevate it to the domain of exact science; for it is the essence of a hypothesis that its correctness is only apparent by results.

In the physical sciences there are many hypotheses generally accepted by their learned votaries, but they are all incapable of direct proof and demonstration of their abstract correctness. As, for instance, the so-called "atomic theory" of the chemists (which is not a theory, but a hypothesis), and the physicists' hypothesis of the universal space-filling ether—for the explanation of the phenomena of heat, light, electricity, etc. It is matter of no concern whether such working hypotheses are abstractly true or not so long as every phenomenon within their scope takes place just as if they were absolutely true, and so long as they are not mistaken for demonstrable principles. But when a hypothesis can be thus applied to the explanation of every known fact within its domain, the investigator and mankind in general are justified in assuming its truth and making such deductions from it as can be logically made. But a single fact pertaining to the subject-matter of the hypothesis remaining unexplained by it vitiates and proves the hypothesis to be erroneous and worthless. In this case the homely saying, "The proof of the pudding is in the eating, not in the chewing of the string," is pertinent, for it is the perfection of the results of the application of the hypothesis and its universal applicability in its field that prove its value.

The abuse of hypotheses, however, is almost as common as

their use is universal in science. To classify matter, for instance, as solids, fluids, gases and ether, though sometimes it is done by persons of good scientific ability and attainments, is certainly an abuse of the ether-hypothesis: it is assuming that matter is proved by observation to exist in a state of ether just as observation proves that it exists as gas, liquid and solid. And more, that matter is transmutable from the state of ether to a gaseous, fluid or solid state, and vice versa, as it is observed to change from a solid to a liquid, from a liquid to a gas, and the reverse. But the hypothetical ether has never been proved directly (objectively) or demonstrated to have an existence, nor to become solid, liquid or gaseous, or the reverse. So far as human observation could testify, such a transformation is equivalent to the creation and annihilation of matter. To illustrate: Here is a mixture of gases—air; the scientist can measure it, weigh it, see it, feel it, breathe it, cause it to form chemical combinations with other elements of known matter; he puts it under pressure, and lo! it becomes a liquid. He can do with it in every way as before except to breathe it, but he may drink it instead. He increases the pressure, and it becomes a solid. He still can see and feel it, measure and weigh it, perceive its relations, chemically and physically, with other known forms of matter, and, though he cannot now breathe or drink it, he may eat it—he is still in conscious relation with this same portion of air; in these transformations, he knows that not an iota of its quantity, not a grain of its weight, not a fraction of its motion—"force" or "energy"—has been annihilated; he can account for all these.

The "theory" has it that the ether is so solid that there are no voids or vacuums even infinitesimal enough to allow of its being constituted of particles—it is absolutely one universal atom! It must, then, be matter at the limit of condensation. So we will suppose our scientist puts on more pressure, until, "in the twinkling of an eye," the solid air is transformed into ether—is practically annihilated! For, now gravitation does not affect it (with apologies to my friend Heintz), the scientist cannot see, feel, measure, weigh, breathe, drink or eat it! He has no longer objective cognizance of its existence. It is

only a "spook;" it belongs to the order of fairies, spirits, angels and gods.

But no one has ever observed this etheric transformation; not an atom of solid, liquid or gas has ever been known to so leave the domain of scientific observation, nor to enter it from a state of ether. The totality of matter as known is forever the same; it is *always* either in a solid, fluid or gaseous state, and so the classification of matter into gases, fluids, solids *and* ether, is an abuse of the ether-hypothesis, and unscientific.

The ancient hypothesis called animism, which has been accepted as a truism by billions of people as explaining all the phenomena of nature, is perhaps responsible for more error, superstition, waste of human energy (mis-directed effort) and physical and mental suffering than anything else in the history of the race. The notion that all things, animate and inanimate, have the ability to think, love, hate, and, especially, to exercise a "free will," is a hypothesis of primitive mind that led to the belief in spirits as invisible entities inhabiting and vitalizing all visible things; the rising and setting sun, moon and stars, the flying of the clouds, the falling of rain out of "heaven," the moving air—wind, the flowing of the river, the growing of the tree, the waves and tides of the sea, thunder, lightning, fire, light and darkness and change of seasons, and innumerable lesser phenomena, were accounted for on the hypothesis that they were caused by indwelling spirits—minds analogous to those of animals and men, having passions, intelligence and the ability to determine action independent of natural law or the correlations of motions—"free will."

The grand and awe-inspiring phenomena of the heavens, the air and the ocean, were supposed to be the works of great spirits—the gods; the minor phenomena, of lesser spirits, the daemons. Whatever of good came to men, by this explanation, was credited to the good will of the gods and demons, and whatever of ill befell men was ascribed to the ill will and anger of the gods and demons. And the hypothesis embracing the supposition that these invisible beings had likes and dislikes the same as men and animals, it was a simple and logical deduction that their good will could be secured and re-

tained by men professing love and admiration for them and making solemn vows of eternal fealty; and that their anger could be appeased, their vengeance turned aside—their "forgiveness" be obtained by gifts and renewal of vows. And so man became "a worshiping animal." Prayers and sacrifices became universal in practice. Extravagant praise—flattery—and cringing sycophancy; offerings of the products of the field and the chase—the burning of grain and the butchering of innocent beasts and even fellow-men, and fasting and other horrible forms of self-torture—sacrifices, became the principal care and occupation of a mad race, the result of the abuse of a plausible hypothesis.

"Yes," says the modern Christian, "such is truly the origin of paganism. But *our* religion is not based upon a hypothesis—a mere supposition, but has been revealed to us by Jehovah through his holy prophets and the Holy Bible is the infallible record of that revelation."

Let us see if this is true. Paganism is admittedly much older than Christianity, and Judaism which preceded it. The ideas of the pagans as to the relation of the gods to natural phenomena and to men are essentially the same as those of the Jews and the Christians as to the relation of Jehovah to nature and mankind. Pagan worship by praise (or flattery) and sacrifice is the same as Christian worship by hallelujah and telling Jehovah or Jesus how great, good, gracious and glorious he is, and the atonement of Jesus and gifts to the pope, as Jehovah-Jesus' vicegerent on earth, the priests and preachers, as God's special servants, and to the church, are sacrifices the same in principle. Critical comparison of Christianity with paganism shows them to be the same in general principles, differing only slightly in matters of detail; that Christianity originated in and sprang from ancient paganism, and the inspiration of the Bible is chiefly plagiarism of ancient pagan literature; and that Christianity is found in its origin and its present-day dogmas, rites and ceremonies, to be *based upon the animistic hypothesis*. Why, even our New Thoughtists and some of our Freethinkers declare that "all matter is alive," and the universe and the atom have conscious mentality and

free will! A Freethinker recently contributed an article to THE HUMANITARIAN REVIEW in which he declared: "I hold that our atmosphere is composed of actively animated bodies of matter that hover around our earth, of their own volition [free will], without pressing on it"! Only one short step from this to praying the air to give rain, to blow gently etc., and offering sacrifices to the angry "animated bodies" that "compose" the terrible cyclone (twin brother of Typhon of Egypt) in their mad career of wanton destruction! "Animated bodies that hover around our earth, of their own volition, without pressing on it," is a concise word-picture of "spirits" and "gods," and the "Prince of the Air" which the Bible recognizes.

A false hypothesis still has the world under the hypnotic spell of animism, and Science hides her face in shame and despair!

In the case of Christian Science we have another example of intelligent, if not scientific, people being deluded into the acceptance and most zealous propagandism of doctrines that brazenly contradict not only science but universal human experience through the abuse of hypotheses. This abuse is not so much the wrong use of legitimate hypotheses as the formulation of baseless hypotheses and accepting them as established principles. And on the groundless hypothesis of acquiring knowledge independently of the senses, by intuition, this factless chaos of paradoxes is paradoxically labelled Science!

Another abuse of hypotheses that is very extensive, and serious in its results, is in connection with spiritism. Investigators of the phenomena of so-called mediumship almost universally enter upon the research for the purpose of discovering the cause and rationale of the phenomena, but they (as well as the medium, if not a trickster,) proceed upon the hypothesis that the intelligence producing the phenomena is that of a disembodied spirit, and this assumption serves as an effective "suggestion" to the subconscious mentality of the medium, who is always in a highly suggestible condition when capable of being influenced, and, by now known laws of suggestion, the medium declares that the speaker or writer is a disembodied spirit replacing temporarily the spirit of the medium, and proceeds to add details, under another now well-understood law

of suggestion. (See *The Law of Psychic Phenomena*, by Dr. Thomson J. Hudson.)

There are two forces operating at a spirit seance: the auto-suggestions of the medium and the suggestions, conscious and unconscious, of the sitters; and the more nearly the one agrees with the other, the more certainty of definite results. In a "circle" it is important that the suggestions, vocal or mental, of all members of the circle closely agree; this is the "harmony" so much insisted upon, but nearly always misunderstood, by those who conduct circles. If this harmony prevails and does not antagonize the auto-suggestions of the medium, all goes off smoothly; if they do antagonize the medium's auto-suggestions, if not too harsh, and are forceful enough, the auto-suggestions will be quietly overcome, and the character of the communications will correspond to the opinions or the thoughts of the sitters rather than those of the medium when in the normal state of mind. So it is possible to get a message from the "spirit" of a dog, a tree, or a living person, if the sitters firmly, unitedly, but gently so determine. But harsh antagonism or a sharply critical attitude will "break up" the seance or cause the medium to regain the normal state.

Spiritualists are averse to allowing aggressively critical persons attend their circles. They even admit that if one comes in "looking for fraud, he will be likely to be given a fraudulent message or manifestation," and that is true, because the suggestion of fraud may be accepted and acted upon by the medium, and some intelligent Spiritualists have recognized the fact that sometimes honest mediums unconsciously act the part of frauds—it is a question whether they do not *always* do so. That is, does not the "acting" in which honest mediums personate the hypothetical "spirits of the dead," always result from their accepting (unconsciously) the suggestion of their own mis-educated objective minds, in conjunction with those of the sitter or circle, that *the spirit of a dead person is controlling the medium?* And this results from the abuse of the spiritistic hypothesis. Even men of high standing as scientists, as Prof. Alfred Wallace and others, have made this mistake and been led into serious fallacies.

Los Angeles, Cal., July 12, 1905.

Written for "The Humanitarian Review."

COMMENTS ON THE REVIVAL OF THE WHIPPING-POST.

BY JUDGE PARISH B. LADD.

THE Federal Constitution, Amendments, Article viii., declares, "No cruel and unusual punishments shall be inflicted." These provisions, using the same words, were taken from the act of the English Parliament of 1688. The proverb, "Man's inhumanity to man makes countless thousands mourn," was as rife in England in 1688 as with the Humanitarians everywhere today. It was this admitted truism which produced the English act. By that act, England led the world along the line of humanity.

It remained for the little, very pious State of Delaware, and later, for the Christian legislature of Oregon, to ignore this humane maxim, and array themselves among the ancient barbarians of the world. It is the first case of punishment under the Oregon whipping-post act of its last legislature—twenty lashes with the cat-o'-nine tails on the bare back of one McGinty for striking his wife—which calls forth this article.

When this humane provision was inserted in the Federal Constitution, its author, Thomas Jefferson, a humanitarian of the Freethought school, and the people of the several States when they ratified that instrument, must have had that English act of humanity in their minds. This was to be the land of the free and home of downtrodden humanity; an asylum for the oppressed; immunity from cruel torture. Humanity, the star of civilization, was to stand sentinel at the threshold of the Federal Government. These constitutional provisions in the Federal compact were intended to apply only to the General Government, leaving the several States free to follow or reject this inhibition. In short, this provision did not touch the reserved powers of the several States. It was intended only to prohibit the Federal government from enacting cruel or unusual

laws as punishment for crimes against that Government. This humanitarian provision is so much in accord with the better sentiment of the country that many of the States have placed in their constitutions similar provisions, the most of them using the same words.

The American people are largely humanitarians, abhorring cruelty in every form; and this is especially the case with Freethinkers, who are ever on the watch-tower for the protection of their liberties against the encroachments of the wily priesthood. In short, humanity has ever been the guiding-star of Freethinkers.

Delaware, the most religious and least advanced of all the States in civilization, has heretofore stood alone for the whipping-post—the emblem of inhumanity—the champion of brutality. Except in Delaware, the American people, in all the States, until recently, have flatly refused to resort to cruel punishments. But Oregon has now sunk to the level of Delaware. It has been left to the defamer of a hero of the Revolution, Theodore Roosevelt, as President of the United States, to recommend the use of the whipping-post for wife-beaters, and insist that we return to the Dark Ages and erect on our shores that instrumentality of torture. But nothing better could be expected from a man whose principal delight consists in destroying life, as in hunting and killing wild animals. Whether the Congress will follow the wishes of the Executive and erect the whipping-post [in the District of Columbia] depends upon how far that body is to be dominated by the President. If the rules of humanity hold even a majority in Congress, this relic of barbarism may not adorn our national capital; otherwise our pious President may have the pleasure of listening to the victim's cries of agony under the lash. Should Congress enact such a law, it would then be left to the courts to determine whether the act be constitutional, and to decide what particular acts fall within the provisions of the Constitutional inhibition. Even this would depend on how far the Executive can influence the Federal courts; also on what may seem to be cruelty in the eyes of the judges. As the offender under such an act would, as a rule, be without means to test the law, and being of a low,

degraded character, have no sympathizers, the act might for years be enforced without a contest as to its validity.

The whipping-post at an early date was in use among the nations of Europe, but only for petty crimes in the lower classes. In the several States of our Union it went out of use early in the nineteenth century. When in use strenuous efforts were made to show that whipping at the post was not cruel or unusual (see 2d Curtis' Reports, 194), but the most of our people of today have outlived such sentiments. In two late cases, Chief Justice Fuller (a Freethinker) delivering the opinion of the court, said that anything which produced torture came within the inhibition against cruel punishment.

The language in the Federal Constitution being in the conjunctive form—"cruel *and* unusual"—would, as a matter of strict grammar, seem to require the punishment to be both cruel and unusual in order to fall within the inhibiting provision. But the rules of law, ever jealous of their prerogatives, will override rules of grammar in order to arrive at the intent of the law itself. If there were any doubt that the Federal provision was not intended to apply to the States, or that its language was ambiguous, such questions have been put at rest in several cases in both State and Federal courts. In *Perry vs. Massachusetts*, the question was raised by counsel that the cruel acts complained of were subject to be reviewed by the Federal courts; but the U. S. Supreme Court held otherwise. Also in the matter of *Kemmler*, which came up to the U. S. Supreme Court from the New York court of appeals, under a State act using the same language as in the Federal Constitution—"cruel *and* unusual." Chief Justice Fuller reviewed the opinion, saying that the Federal constitutional inhibition could not invoke, as it did not extend beyond the Federal Government. The court also held that the words cruel *and* unusual were to be understood in the disjunctive: that there could be neither cruel nor unusual punishment inflicted under the New York or the Federal Constitution. The court then cites, with approval, *Wilkinson vs. Utah*, 99 U. S., by saying: "Punishments are cruel when they involve torture or a lingering death; the punishment must be inhuman, barbarous; something more

than the mere extinction of life." In *People vs. McElvain* the same court held that the Federal constitutional provision as to immunity from cruel and unusual punishment could not be invoked; that the State laws alone governed.

Other cases might be cited. These cases settle three points: That the Federal inhibition does not extend to the States; that the words "cruel and unusual" are to be understood in the disjunctive, and that any act of torture is cruel. These cases settle the question that a whipping-post act by Congress would be unconstitutional.

That wife-beaters should be punished, there can be no doubt; but why single out that class alone for the whip? Are there not many other crimes as odious, such as rape, beating mother, sisters, children, and numerous other infractions of the penal laws. If one be a brute and whip his wife, is that any reason why all the people acting through their legislatures should become brutes and whip that one brute? Can one brutal act justify another? Does the brutality of one man call for the brutality of all the citizens who are represented by the State? What the State does in its corporate capacity is the act of all its citizens. Is there no other way to punish the wife-beater than by beating him with the cat-o-nine-tails—as in the Oregon case, with twenty lashes—where at the fourth blow blood ran down the victim's back, with sixteen more lashes to follow! Does this not remind us of the Inquisition, of the terrible tortures inflicted on unbelievers by the church? Do the American people want to go back to the Dark Ages? Have we not had enough of that? Does not every Humanitarian shudder on reading the history of the cruelties of that time? Are the acts of Delaware and Oregon not of the same nature as the more ancient tortures? Let us leave that precious historical relic to the church, where it originated, where it was born, and where it flourished under the guidance and care of the priesthood.

At the bottom of all penal laws the object is not so much to punish the criminal as an example to deter him and others from committing crimes. Would not the end be better attained by putting the wife-beater in the chain-gang and there force

him to work for money to support his injured wife. Whipping only deprives him for awhile of the ability to work for the wife's support, thereby taking the bread out of her mouth which she would otherwise get out of the earnings of her husband while in the chain-gang. Would not the ends of justice be better served in this way, and thereby avoid the brutal example of the whipping-post, and be just as efficient? It is bad enough that some men are cruel, but much more so when the State assumes the role of man-beater. When the State turns brute by beating the wife-beater, the example is bad; crime begets crime. It is not the whipping-post, but humanity, justice and integrity which are in demand, but so little observed.

For the numerous crimes in our country the press is largely to blame. With few exceptions, the leading daily papers of our large cities—San Francisco in the lead—teem from day to day with all the details of the most horrible crimes and the mode of punishment—not content to describe them in words, they exhibit them in pictures. It is from this class of the press which our criminal element learns many lessons of crime. Of course the better element of society is not influenced by such teachings. It is the vicious who read, devour and put into practice such lessons.

What the country stands most in need of at this time is a higher standard of morals, especially with the daily press; more justice and humanity, so little taught by our newspapers. The press, as now conducted in our great cities, is constantly catering to the lowest and vilest element of society. Reform the vile press and society will go up, not down as now.

Alameda, Cal., Aug., 1905.

Reason, however able, cool at best,
Cares not for service, or but serves when prest,
Stays till we call, and then not often near,
But honest instinct comes a volunteer.—*Pope*.

Simply another way of saying, "Fools rush in where wise men fear to tread."—ED.

Everything that exists depends upon the past, prepares the future, and is related to the whole.—*Oersted*.

Written for "The Humanitarian Review."

WILSON MACDONALD. SCULPTOR.

Sculptor of Bronze Bust on the Paine Monument at New Rochelle, N. Y.

A BRIEF LIFE SKETCH.

BY JAMES B. ELLIOTT.*

WILOSON MACDONALD, the Sculptor, whose portrait appears as a frontispiece to this number of THE HUMANITARIAN REVIEW, was born in Steubenville, Ohio, August 25, 1824. At present he resides at Yonkers, N. Y. For the photograph from which this portrait was made I am indebted to W. A. Cooper, of New York City. I also am indebted to Clements & Huttons, artists of *The Nineteenth Century*, for facts in the early life of the Sculptor.

Wilson MacDonald, by which name he is popularly known, early developed a taste for art, drawing caricatures of some merit while still at school. In 1840 he saw for the first time a bust in plaster of Gen. Washington, his admiration and some study of which led him to resolve to become a sculptor.

In 1844 he settled in St. Louis, spending his days in business houses and his nights in the study of art, political history and the biographies of the leaders of the American Revolution. He delivered the first address at St. Louis on the life and service of Thomas Paine during the Revolution, and which created a profound impression at the time. He has lived to see fulfilled the prophecy of Paine regarding the value of the Louisiana Purchase, which he had the foresight to see and recommend to President Jefferson, by a centennial celebration by the United States Government.

In 1846 he studied anatomy under Prof. MacDowell and made his first bust of his business partner. In 1849 he went to New York. In 1854 he executed his first work in marble—a bust of

* Secretary Paine Memorial Association of Philadelphia, Pa.

Thomas H. Benton. In 1865 Mr. MacDonald settled permanently in New York. He made a bust of Hon. Charles O'Connor, which was presented to the Supreme Court of the State.

Mr. McDonald has also painted portraits, and has written analytical criticisms on some of the most important art works and American artists, in addition to lecturing on artistic and scientific subjects, especially those of proportions of the human form and artistic anatomy.

He executed the colossal head of Washington Irving in Prospect Park, Brooklyn, N. Y., Edwards Bates, Forest Park, Saint Louis, 1876; Fitz-Green Hallock, Central Park, N. Y., 1877; Gen. Custer, West Point. Also Peter Cooper, Thurlow Weed, Wm. C. Rodgers, colossal Abraham Lincoln, and others.

It was but natural that an ideal head like Thomas Paine's, that would attract the attention of artists like Romney, Peale and Trumbull, and engravers like Sharpe, would not fail to inspire the genius of a Sidney Morse to chisel in marble the classic features of Paine, would also stimulate a Wilson MacDonald, who honored him for his courage and patriotism, to reserve for his riper years—for the cherished work of his life. A statement regarding the bust at New Rochelle can best be given in his own words as contained in the following extracts from a letter to this writer dated June 12, 1905:

"About twenty years ago I went to visit the monument of Thomas Paine. Imagine my feelings when I stood before that then dilapidated marble! The corners were knocked off from top to bottom, and the beautiful Greek cap had been attacked by the Christian vandals; the medallion of Paine had been fired at, and the marks of the shot are visible yet. To say that I was angry as I stood in front of that broken, dilapidated monument, erected to the memory of the immortal friend of American Independence, would hardly give an idea of the emotions that throbbed through my whole frame."

"As I stood in front of the column, I made the resolve that I would start a movement that would see the monument repaired, and that I would model a bust of Paine, have it cast in imperishable bronze and anchor it on the Paine monument at New

Rochelle. That I have kept the oath I made to myself on that hot July day can be seen by anyone who visits the monument. Good friends of Paine's memory raised the money to repair the monument, among whom was D. M. Bennett, founder of the N. Y. *Truth Seeker*. Enthusiastic friends, principal of whom was Dr. E. B. Foote, Jr., raised the money to have the Paine bust cast in bronze and placed on the monument."

"I think it is a matter of simple justice to myself, among the oldest Paineites now living, to record the fact that I didn't get enough out of the bust fund to pay for a good dinner and three months' studio rent; so that I claim the honor of doing as much for the Paine monument as any other person. It is a matter of intense gratification to me to be able to say so; and my saying this does not in any way belittle the exertions and contributions of others."

"I have done many things in my life, but whatever credit I am entitled to, if any, is due largely for what I have done for the memory of Thomas Paine—although I guess I have seen more of my works of bronze, marble and gypsite publicly unveiled than those of any other artist in America—from bronze statues ten feet, six inches in height to life-size bronze busts of Washington!"

"Every friend to the memory of Paine ought to see the monument now, on its splendid foundation, with a fine iron fence surrounding the marble and bronze!"

"Yours sincerely, WILSON MACDONALD, Sculptor."

In a recent letter from Mr. J. H. Johnston, of 18 John st., New York, is the following kindly reference to the Sculptor;

"I became acquainted with our friend Wilson MacDonald the sculptor, the very year I first read Paine's *Age of Reason* (1872). We were both members of the New York Liberal Club (now the Manhattan Liberal Club). He was a very frequent and always a very interesting speaker, and we have been warm friends ever since. His striking appearance and personality always charmed his listeners. I was in the Academy of Music when his bust of Paine was on the stage and Ingersoll delivered his great oration on the life and times of Thomas Paine.

The Academy was crowded 'from pit to dome', and Ingersoll was at his very best."

Miss Belle Ada MacDonald, daughter of the artist, informs me that for the last five years he has been engaged in putting his colossal bust of George Washington in the public schools of the United States, for the purpose of holding up patriotic ideals to the young. He has just finished a Lincoln (colossal) intended for the same purpose. Miss MacDonald says she heard a well-known critic say that her father's bust of Lincoln would be the standard likeness in time. Mr. MacDonald knew Lincoln and studied him in order that he might sometime model him.

Miss MacDonald concludes her letter in relation to her father's works by saying: "I think this is about all I can tell you that is not in the encyclopaedia, except that *he is the dearest old father that anybody ever had.*"

Wilson MacDonald is an artist of wide and well-deserved repute, but he is of special interest to Rationalists as an honorable representative of Rationalism and the sculptor of the bronze bust on the Paine monument at New Rochelle, N. Y., and the noble work done by him to honor Paine.

3515 Wallace st., Philadelphia, Pa.

Egypt and the Bible is the title of a new book by Prof. Volter, a professor of divinity of Berlin, which "greatly moved the theological world of Germany." The author's object is to show that the writers of the earlier books of the Old Testament only reproduced Egyptian sages and myths, slightly altering and re-adjusting them to suit the theocratical tendencies of the Hebrews. The historians of Abraham, Isaac, Jacob, Esau, Joseph and Moses are, he declares, purely Egyptian, with exact counterparts in Egyptian mythology. Beginning with Abraham, Volter shows the story of God visiting Abraham at Mamre, and the destruction of Sodom and Gomorrah have exact parallels in the Egyptian sages. Abraham corresponds with the Egyptian sun-god Nun, whose wife, Nunet, like Sarah, had her first child in her old age. Both were "children of promise," through whom the future world should be blessed.—*Dispatch to the L. A. Times*, July 9.

Written for "The Humanitarian Review."

IN TOUCH WITH THE WORLD.

BY THE EDITOR.

EVERY pulsation, every breath, every movement, every sensation, every emotion, every thought of man, every event in human association, is as absolutely the subject of immutable natural laws as the fall of Newton's apple and the gravitation of the suns and satellites. This is the *scientific* basis of a true Liberalism and rational ethics.

DID GOD DO THIS?

"Fermo, Italy, July 16.—[Press dispatch.] The roof of the chapel of the Woman's Hospital fell in this morning during the celebration of mass, killing sixteen women and injuring thirty-two others."

Is this to be taken as evidence of the love of the Heavenly Father for his trusting children, or the "justice" of God executed upon those people for their idolatrous mummery, or the whim of an erratic deity "for his own glory," or the work of Satan, having thwarted Infinite Providence? Or was it not a natural effect of a natural cause operating under natural law, without consciousness, love, hate or any relationship to human morals or religious rites? Common sense answers, Nature.

SUPERSTITIOUS ITALIANS IN AMERICA.

"A hundred thousand Italians celebrate a religious event with tons of candles and penance." Such is the heading of a news dispatch from New York, July 17th. The report says that more than 100,000 Italians (Catholics) today congregated in "Little Italy" of Harlem to celebrate the "Feast of Our Lady of Mount Carmel." They came from as far east as Boston and as far west as Pittsburgh. From thirty miles around New York Italians came on foot, many of them barefoot as a still greater penance. All day was spent in semi-religious festivities. About the colony were scattered altars of wood

and tinsel before which Italians knelt in the streets, and on which many of them laid wax reproductions of fingers, limbs or other parts of the body which the prayer to the saint would heal. At a street parade the rear end was made up of barefooted women and children carrying candles, melting under the combined heat of their own light and the sun. Candles, many of which were expensive importations from Italy, were an important part of the festival, and it is estimated that more than seven tons of them were used today. Hundreds of pilgrims from out of town were forced to live in the streets, and 300 patrolmen were detailed to preserve order!

Here is the Dark Ages lingering in the morning of Scientific Enlightenment. Here is a large element of semi-barbarian foreigners right on American soil that will defy our efforts at "benevolent assimilation" more persistently than the less bigoted Philipinos.

And yet some nearsighted Freethinkers are so out of touch with the reality in the religious world that they fold their arms and declare there is no more need of Freethought propagandism as "nobody any longer believes the dogmas of the church or indulges in superstitious rites"—that "Freethought publications are not needed, as the general press is now doing the work formerly done by the Liberal papers," etc. Even a professed Freethought magazine has declared repeatedly that "there are five Freethinkers to one believer" in the dogmas of the Christian theology! And this in face of the fact that Christian journals by the thousand number their zealous patrons by the hundred thousand while a dozen Freethought publications number their patrons by the hundreds! I will here make a prophecy—not by "inspiration," but by scientific induction from plain facts—that a thousand years from now the people in America will still be "saying masses for the repose of the dead" and burning candles in honor of the saints, while the police will be called upon to "preserve order" among the ignorant devotees of "the Prince of Peace"! We Freethinkers of today are only "sowers" of good seed, which nearly all falls in stony places and among tares. But that is a law of nature: the grand oak of the forest sows ten thousand acorns to one

that ever becomes another great tree, but he continues to hold up his head above the dark shadows beneath and sow more good seed.

POWER OF LITTLE THINGS.

A trav'ler on the road
Strewed acorns on the lea,
And one took root and sprouted up,
And grew into a tree.

A spring had lost its way
Amid the grass and fern ;
A passing stranger scooped a well,
Where weary men might turn.

Years passed, and lo ! the well,
By summer never dried,
Had cooled ten thousand parching tongues
And saved a life beside.

A man amid a crowd
That thronged the daily mart,
Let fall a word of hope and love
Unstudied from the heart.

O germ ! O fount ! O love !
O thought at random cast !
Ye were but little at the first,
But mighty at the last !

—Selected.

This I call a truly Humanitarian poem, and is very suitable and desirable for congregational singing at the kind of Liberal meetings suggested in last month's REVIEW.

HOW REVIVALS AFFECT KANSAS.

"Insanity follows revivals like an epidemic, says a State official," heads a late dispatch in the *Daily Times* from Topeka. The telegram says: "Investigation by the State Board of Control of Charitable Institutions last week shows that counties in which lengthy religious revivals have been held during the last year have high records for the number of insane persons sent to the asylums. 'Insanity,' said H. C. Bowman, a member of the board, 'seems to have followed religious revivals like an epidemic. Reno county, where there was a protracted re-

vival early last year, has sent fifty-two insane persons to the State asylum at Topeka in twelve months. I find this epidemic of insanity has also followed revivals held in Topeka, Arkansas City, Winfield, Wichita and other places."

Just as might reasonably be expected. There are good reasons for believing that Kansas is no exception in this matter. The difficulty is in getting from the interested officials reports in regard to the relationship of insanity to revivals, or such reports unaffected by their religious prejudices.

COMMERCIALISM IN THE CHURCHES.

At the recent Epworth League convention in Denver, Bishop Joseph F. Berry, president of the League, in an address said: "Our church [Methodist], as well as other churches, is so permeated with the spirit of commercialism that the spirit of Christ is crowded into the background. Thirst for wealth and social position seems to have a strong hold on the minds of our young people, and heroic measures are necessary to keep them from being swept away on the great wave of commercialism."

It is doubtless true that the spirit of commercialism is strong within the church—that the money changers, as of old, are in the temple; but it seems to me that the bishop ingenuously makes an important confession of the weakness of his theology. According to the New Testament, when Christ was a man of flesh and blood on earth, he found the spirit of commercialism within the temple and, with cat-o-nine-tails, easily drove the money changers out of the temple and into "the background," but now that he is a "spirit" on the throne of God, the "spirit of commercialism" has turned "the tables" on him and the "spirit of Christ" is cast out of the temple (church) and "crowded into the background!" Alas! for the omnipotence of Jehovah when finite money changers on earth can "crowd" him out of his own house into the back yard!

IMBECILITY OF THE GODS.

But it is a fact of comparative mythology that the gods, including Jehovah and Satan, have always been considered by their human creators to be to a degree imbecile, indolent, silly, susceptible to the baldest flattery, puerile—to be coaxed to do

or not to do this or that like a spoiled child. Hence, sacrifices, prayers, praises, exhortations to "give God the glory" "come to the help of the Lord," etc. See the dialogue between Abraham and Jahveh in the eighteenth chapter of Genesis—could anything be more childish and silly? See also Judges i:19, an account of the defeat of Jehovah. And the story of the crucifixion, where finite man triumphs over the god Jesus, who, according to the record, meets a fate, he *tried* but failed to avert, like a whimpering coward rather than like a heroic martyr. I do not say this of the supreme ruler of the universe, if there is such; I am saying that such is man's conception of the gods, which he has put on record in the past and is making manifest even in this age of science.

FAMILY WITH SYNESTHESIA.

A press dispatch on the 3d of August from Baltimore, gives some information which, if true, should be of value to those who are interested in the study of psychology or curious psychic phenomena. The dispatch says: "Dr. Henry Lee Smith, clinical assistant of Johns Hopkins Hospital, announces today the presence in this city of a remarkable case of synesthesia, found in the family of a clergyman who is afflicted, together with his children, three sons and two daughters. The synesthesia is described by scientists as a disease which causes correlation in the mind between the sound of words and colors, resulting in the production of colors before the eyes when certain words or letters are uttered."

It is very probable that the "scientists" referred to are mistaken in their theory of synesthesia. Probably the explanation can be found in hypnotic suggestion—"Braidism." The subject or "patient" being excessively and abnormally amenable to suggestion simply says he sees a certain color when he hears a certain sound because he has subconsciously accepted the theory by suggestion that there is correlation of the sound and the color. This principle is well illustrated by the phenomena exhibited a few years ago to prove the correctness of the phrenological localization of brain organs of mental functions. A touch of the operator's finger upon a certain region of the subject's skull would excite to activity the supposed corresponding

faculty or emotion; and for a time this was thought to be an irrefutable demonstration, but a clearer understanding of the laws of suggestion and psychic phenomena have entirely dispelled that illusion.

OF COURSE.

King David and King Solomon
 Led merry, merry lives,
With their many, many concubines,
 And many, many wives.
But when old age crept o'er them
 With its many, many qualms,
King Solomon wrote the Proverbs,
 And King David wrote the Psalms.

—Cooper.

HOW TO BE AN EVANGELIST.

A rather inferior counterfeit of Sam Jones, E. J. Bulgin, has been making a holy show of himself and wholly fools of his hearers of late in Los Angeles and vicinity. Sensationalism is his stock in trade, and, with just a little more brains, he might succeed as a third-class reporter on a yellow journal. He recently, in announcing the subject of his next harangue, said, "Tomorrow night I'll give you hell!" He speaks the names God, Holy Spirit, Christ, etc., as flippantly as the summer girl speaks of her Tom, Dick and Harry. Slang, coarse jokes and alleged funny stories, he freely indulges in. A little study of this faker and his methods will serve to equip a "converted hoodlum" for the work of "saving" the class of unfortunate somnambules and neurotics that succumb to "Dr." Bulgin's hypnotic suggestions. No wonder the victims of the revivalists drift into harmless mental vacuity or the lunatic asylum; such is the natural fruit of that kind of a tree.

GREEK CHURCH'S IMMENSE WEALTH.

Baron De Lejneff, an attorney of the Russian peace commission, is reported to have said (referring to Japan's peace terms) that "the payment of indemnity would not burden the people [of Russia]. If necessary, it could be squeezed from the coffers of the church, which has immense wealth, stored up for centuries." Doubtless true as to the church's miserly hoardings. The

followers of Christ thus obey their Master's command: "Lay not up for yourselves treasures on earth," etc.! But the Baron did not say, however, that the church got all this "immense wealth" by "squeezing" it from the pockets of "the people," and in case the church's coffers are squeezed to pay the indemnity, the people's pockets will be squeezed by the church to replenish its depleted coffers, and in the end the payment of indemnity *would* burden the people, which is true.

THE MIKADO TO THE CZAR.

In the *Agnostic Journal* (London) of July 29th, appears the following by a regular contributor, "A. V.:"

"They say the Mikado is ready to fight on for a century, but he really cannot stand the board and lodging of so many Russian prisoners, with such appetites! This is believed to be his private and confidential remonstrance with the Czar:"

Dear Nick:

I hate to bring myself
To this humiliation,
But I at last must sue for peace
For my afflicted nation.
The price for food is high, dear Nick,
And, as the matter stands,
I really can't afford to keep
Your armies on my hands.

I have a bunch of admirals
For which you'll kindly call;
Their hearty Russian appetites
Are anything but small.
I've forty dozen officers
Belonging, Nick, to you;
To board them free is certainly
A reckless thing to do.

I'm keeping all your armies now,
To feed at my expense.
My nerves are strained, my purse is drained,
My feelings are intense.
O mighty Czar, I'm tired of war,
With all its fuss and foam,
I ask release—pray, grant me peace,
And take your boarders home.

DE VRIES AND THE MUTATION THEORY.

THE *Open Court* (Chicago) for August contained as one of its leading articles one on "Hugo DeVries," by D. T. Mac Dougal, from which is taken the following extract:

The history of the studies upon which the mutation theory is chiefly based forms one of the most inspiring chapters in the history of natural science. Twenty years ago Prof. De Vries began bringing under observation successive generations of several species of plants in order to determine whether all of the thousands of individuals included in the progeny of one parent plant would inherit all of the parental characters. Over a hundred species were examined in this way. Finally one was found which showed seed-sports among its progeny—individuals that in some types lacked some of the parental qualities and hence constituted retrogressive forms, and others which bore characteristics not manifested by the parent. In this momentous discovery he had happened upon one species which was in its mutative period, which might occur in the history of a species once in a century, or once in a thousand centuries, which might extend over one season or over a hundred. With this clue he set to work to ascertain the principles governing such forms of inheritance. Greenhouses and experimental grounds were prepared and cultures tended for two decades with the most painstaking and microscopic care. Every precaution was taken to exclude the interference of the wind, insects, birds and other agencies in pollination and fertilization. Exact pedigree-cultures were carried through two decades with a degree of care not hitherto used in any culture of plants. . . . In some seasons the packet of seeds, each representing a separate experiment, and requiring separate notes, reached into the thousands. Furthermore, the striking character of the results to be tested made it necessary that the experimenter himself should perform the commonest operations of gardening, in the way of weeding, watering, etc., in order that a line of descent might be traced through an unbroken series of years without a trace of doubt as to the purity of its lineage. The splendid results derived from a collation of these observations well justify the work spent in obtaining them, constituting as they do the most important contribution to organic evolution since the appearance of Darwin's *Origin of Species*.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.; Clubs of 3 to 10, 75c. each; of 10 or more, 50c. each. Foreign, 5s. 6d. One copy, 10c. Payable in Cash, or P.O. or Ex. Money Order.

VOL. III. SEPTEMBER. 1905. NO. 9.

EDITORIAL.

History of the First Council of Nice, by Dean Dudley (see ad on 4th page of cover), price only 25c. Order from this office.

Life of Jesus, by Dean Dudley. For 25c. I will send you this book and also *Christian Religion and Church*, by same author.

The Golden Rule many use is chiefly brass; with all, it fluctuates much with rise and fall of the temperature of the blood.

The Ingersoll Memorial Number (Aug.) of THE REVIEW was a winner. I sold many more extra copies of it than of any other two numbers. A few copies still left; price 10c. each.

It is said "there are exceptions to all rules." As for the Golden Rule, the exceptions are so numerous that in practice the exceptions are the rule and the Rule the exception.

Dr. T. J. Bowles informs me that the committee in charge of the matter are soon to publish in book form the speeches delivered at the St. Louis Freethought Congress last October.

The Los Angeles Progressive Club will resume its meetings after its summer vacation on Sunday, Sept. 3rd. The meeting will be held in Symphony Hall, 232 S. Hill st., at 3 o'clock p. m.

Rationalists should remember in discussing radical questions that the safety-valve good humor, the governor discretion and the balance-wheel deliberation are important parts of a safe mentality in running a debating "mill."

Last month THE REVIEW announced the date of the Ingersoll memorial meeting to be Aug. 11th, Ingersoll's birthday, which was the date at first selected, but after the magazine was issued a week's postponement became necessary.

Walter Collins, president of the Los Angeles Liberal Club, announces that the Club will resume its meetings by holding the first one of the season in Mammoth Hall, 517 S. Brodway, on the evening of Sunday, Sept. 3rd. M. A. Morey is to speak on "Latest Achievements of Science."

The peace plenipotentiaries of Japan and Russia have been having about as much difficulty in settling their differences as their armies have had; but there has been no bloodshed and destruction of property in the war of words, and that is a grand humanitarian advantage of diplomacy over arms.

Mr. Dean Dudley, author of the *History of the First Council of Nice* and the *Life of Jesus*, noticed on page 356, is now well along in the evening of life, and having for many years labored for the advancement of Rationalism and emancipation from superstition is highly deserving of favors from Liberals in the way of purchasing his books. Order from this office.

In the *Blue Grass Blade* of July 30th was printed an excellent article on "Moral Man," by Dr. T. J. Bowles, of Muncie, Ind. I have clipped it out and expect to print it ere long in the REVIEW. The Doctor has promised to write an article for this magazine on the "History, Uses and Abuses of Alcohol," from the view-point of the scientist, the physician and the moralist, which doubtless will be of great value and interest.

The editor of THE REVIEW has had his "nose on the grind-stone" every day for a year, and now he proposes to take a vacation for ten days. On the 5th of September he expects to go out of his "den" and go down to Huntington Beach, distant from the city about thirty miles, to attend an annual encampment of the Southern California [Union] Veteran Association, by way of diversion, rest and recreation. He expects to return Sept. 16th. Callers will please act accordingly. Letters directed to the office as usual will reach me.

Haeckel and "the Supernatural," etc.

In the *Ingersoll Mem. Beacon* for August there is an article by Prof. Wakeman in which he discusses the attitude of Haeckel, Ingersoll and the *Beacon* in relation to the question of the existence of "the supernatural"—the question whether Haeckel's

"monism" is a positive, scientific monism or only a tentative or hypothetical, agnostic monism. In the HUMANITARIAN REVIEW for October Judge C. B. Waite and Prof. Wakeman will discuss quite fully Prof. Haeckel's position as to this point, and the Judge will state wherein he agrees and disagrees with the several theses embraced in Haeckel's famous address to the International Freethought Congresses last autumn.

Ingersoll Birthday Memorial.

A memorial meeting in honor of the birth of Robert G. Ingersoll, under the auspices of the Progressive Club, was held at Blanchard Hall, Los Angeles, Friday evening, Aug. 18th. W. J. Hutchins, late of Springfield, Mass., and for many years a Christian minister, was chairman of the meeting and delivered a very interesting and well-received introductory address. Geo. T. Bruce spoke on "Ingersoll, the Light of the Nineteenth Century," and by his bright points and witty stories well-told, kept the entire audience both interested and good-natured, and drew from it almost continuous applause and laughter. W. M. Danford made the closing address, but spoiled his effort by the untimely introduction of his hobby, so that half the audience departed before the end. Mr. Silverberg quite creditably recited "Ingersoll at the Tomb of Napolean." Miss Blanche Nast sang very acceptably, and there were piano solos and duets splendidly rendered by Mrs. Emma Bruce and Miss Zadie Stratton. The audience was large—entirely filling the hall, which is one of the largest in the city. There were present, as an agreeable surprise to most of the audience, a niece and a grand-niece of Col. Ingersoll, who on invitation occupied seats on the platform.

Wanted—May Number.—Still there is a demand for THE REVIEW for May, 1905, but I have none of that issue on hand. Anyone returning to me a copy of that number will be sent any 10-cent booklet I have for sale, or any two back numbers of the magazine he may choose. Send the magazine, postpaid, with your name on outside of the wrapper, and also a postal card on which state what you wish sent you in return. Don't hesitate to send—I will accept all unmarred, clean copies that shall be sent to me. "Do it Now!"

BOOK NOTICES.

AUTO-SUGGESTION: What it Is and How to Use it for Health, Happiness and Success. By Herbert A. Parkyn, M. D., C. M., editor of the magazine *Suggestion*, and author of a work on *Suggestive Therapeutics*, etc. Published by the Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago. A book of 174 12mo pages, cloth binding, price—given as premium to subscribers for *Suggestion*, a dollar magazine; but I presume 50 cents would fetch a copy of the book alone.

This is a book I can heartily recommend. It is not of the wishy-washy, airy-nothingness order of much so-called New Thought literature, but is scientific and practical. It does not treat of auto-suggestion merely as a means of cure, but chiefly as an effective agency in physical, mental and moral culture, formation of habits and character and achievement of success.

HISTORY OF THE FIRST COUNCIL OF NICE: a World's Christian Convention, A. D. 325: with a *Life of Constantine*. By Dean Dudley. A book of 120 pages, with paper cover. Published by the author and for sale at this office, price 25 cents. This is a reliable historical work, laboriously, carefully, conscientiously compiled and clearly written, with abundant references to the author's sources of information. It constitutes a large history in a small volume, extremely valuable to those who have not the time or the inclination to search through numerous ponderous volumes to obtain the same information. Every Rationalist who is ambitious to become familiar with that great event, the first Council of Nice, and to arm himself with historical facts useful in discussions with Christian believers, should have this book. To get a copy of it, send 25c. to S. W. Davis, 852 E. Lee st., Los Angeles, Cal.

LIFE OF JESUS OF NAZARETH. By Dean Dudley. Published by the author and for sale at the office of the HUMANITARIAN REVIEW. This is a booklet of 57 pages, with a frontispiece portrait of the author. Mr. Dean wrote this Life of Jesus from

the standpoint of one who believes that there lived 1900 years ago a *man* named Jesus around whose personality was woven the New Testament stories of the Christ; but the author does not believe the miraculous Jesus Christ ever lived, or that the man Jesus was in any sense a god or in any degree a supernatural being. If you would know on what grounds he bases these conclusions, read this interesting little book. Mr. Dean writes as a well-balanced, truly liberal Rationalist, with due regard for the rights of those who do not share his opinions. For 25c. I will send you a copy of this book and a copy of—

Christian Religion and Church, including Priests & Prelates. By Pierce Plowman, Jr. (a pen name of Dean Dudley). A discussion in rhyme, making a booklet of 16 pages. It is sold by THE REVIEW office in conjunction with the *Life of Jesus* by the same author—both books, 25 cents, postpaid.

Woman and the Bible. A Lance Broken in Behalf of Woman. By Josephine K. Henry. Printed by James E. Hughes, Lexington, Ky. A booklet of 30 pages—no price given. Every woman—especially those who venerate the Bible—should read this bright little book. I presume 10c. sent either to the printer above named or to Mrs. Henry, whose address is Versailles, Ky., would secure a copy of it.

The Nation's Book in the Nation's Schools (quarterly), Part 4. Published by the Educational Union, Chicago, Ill., at \$1 a year. Edited by Elizabeth B. Cook. The "Union" seems to be an organization of women with a few male grannies behind the curtain to pull the strings. And what do you suppose is the alleged "Nation's book"? None other than that collection of musty, obscene and immoral ancient myths called the Bible! A collection of writings that is no more the American Nation's book than a museum full of Egyptian mummies is the American Nation. It is stated on the title-page of the quarterly that "the Educational Union was organized 'to encourage the use of the Holy Scriptures, without note or comment, in the public schools, and seek to keep in said schools a high standard of moral instruction.'" Which object is like encouraging the use of stagnant water and adulterated food in the nursery and seeking at the same time to keep in said nursery a high standard of phys-

ical culture! Let's see: a Bible "without note or comment," is one printed without division into chapter and verse, without headings to the chapters or pages, without the use of capital letters or vowels—for each and all of these things have been added to the original texts by the modern compilers and manipulated in such a way as to modify the sense so as to convey a meaning in agreement with the pet theological theories of the compilers, which is equivalent to "note and comment;" and the pupil must be left free to read whatsoever therein he chooses, for to make "selections" for him is equivalent to making comment, for such selections would be made as are in agreement with the creed and theological whims of the teacher or whoever prescribes what is to be read. Now, suppose, Mrs. Cook, the Song of Solomon should be relieved of those misleading chapter and page headings, even, and the pupils left free to make their own selections, and on visiting the school your innocent, pure-minded but poetic fourteen-year-old daughter should read before the whole school that compilation of voluptuous "loveditties" of the Oriental sensualists! And then, if those are the words of the omniscient, immaculate God to his finite children, why not "select" the Song to help "keep in the schools a high standard of moral instruction"? Be consistent, if you die for it!

Social Freedom (pamph.), by Hulda L. Potter-Loomis. Published by M. Harman. A more appropriate title for this would be "Sexual License." The father who would place this book in the hands of his young daughter or son would deserve a sentence to a penitentiary for life, and or a place in an asylum for the insane, according to his mental status, for the protection of his family and the community. And the author who would write, and the publisher who would publish, such a book deserves the same treatment for the same purpose.

Some Funny Bible Stories. By W. A. Croffut; pictures by Ryan Walker. Published by the *Truth Seeker* (save the mark!) of New York. "Some Silly Witticisms," with disgusting pictures by a blasphemer of art, is the proper title. The "funniest" thing in the book is on the title-page, where the author's name is printed "Mr. W. A. Croffut, Ph. D."! What is the object in issuing such a publication in the name of Liberalism? It is certainly not the propagation of the truth; such a book propagates only prejudice, disgust for "blatant infidelity" and false ideas of what real, sane and scientific Rationalism is.

COMMUNICATIONS.

COMMENDATION.

I congratulate you on your August number—INGERSOLL number of THE HUMANITARIAN REVIEW. It is great! Its collection from the noble Apostle is admirable. Let everyone get and keep *them*, with the words in the memory and the *new life* in the heart. His "Definition of Religion," "Foundation Corner Stones," and "Creed of Science" should be brought to the attention of every modern person—man, woman and child.

T. B. WAKEMAN.

Cos Cob, Conn., Aug. 7, 1905.

ONE OF THE BEST IN THE WORLD.

I appreciate THE REVIEW very highly, and regard it as one of the ablest, cleanest and most useful Freethought publications in the world, and I expect to read it as long as I live. If it could reach the homes of one million families, the religion of humanity would soon supersede the dangerous and devilish orthodox religion that now has its slimy coils around the throat of Liberty. I will write for THE REVIEW at my earliest opportunity an article on the history, uses and abuses of alcohol. Hoping the Fates may treat you kindly, and that you may long live to publish THE REVIEW, I am yours always,

T. J. BOWLES, [M. D.]

Muncie, Ind., Aug. 7, 1905.

CRITICISES MRS. BLIVEN'S S. S. LESSONS.

In the July REVIEW you ask for the readers' expression of their estimate of the usefulness of the Sunday School Lessons with suggestions how to improve them and how to get the Leaflets distributed. Here are mine. [But entirely too prolix, and I can print only the essential points of the letter.—ED.]

As a means of freeing children or adults from idolatry, they are useless. People could read such lessons for ages and not be freed from worshipping dead Jews and sky-ghosts. . . . As con-

tributing to a variety of reading matter for Sunday Schools, I could endorse most of the lessons and would recommend our Sunday schools to use them. But where are the Sunday schools? Organizing the Sunday schools must precede the lessons. Before the children can be organized into the Sunday school where Mrs. Bliven's Lessons can be used their parents must first organize themselves into an organization, and establish a definite system of teaching particular truths, etc. W. H. KERR.

Great Bend, Kan., Aug. 13, 1905.

A CALL TO THE FAITHFUL.

I fully approve of your Ingersoll Memorial Number. I wish you to send *THE REVIEW*, September number containing sketch and portrait of Wilson MacDonald, to the following twenty addresses, for which I enclose payment.

I hope in the near future to give a sketch of the birthplace of Thoms Paine, Thetford, Eng., and environments, which I would like to have published in *THE REVIEW* with illustrations, provided, of course, there are some subscriptions for the cuts, of which there are several, that run up the cost. Any amount from 25 cents to \$25.00 would be devoted to the illustrations of the text, which will be furnished by an English writer.

I wish it were possible to get some of your readers or writers to furnish the illustration-cuts of the Francis Scott Keye monument (author of "The Star-Spangled Banner"), and the bronze tablets in front of the City Hall—emblematical of the development of the State of California—given by James Lick, the philanthropist, who also gave \$15,000 to the Paine Hall, Boston. Surely there ought to be someone in San Francisco, or near by, who could write it up. If any of your readers will furnish me with the autograph of Lick I will furnish the portrait. Just as soon as Liberals will subscribe for first-class periodicals they will appear, but none of us are able to keep up illustrated articles without aid—they are costly, as you know.

I hope you will invite T. B. Wakeman or B. F. Underwood to give an account of the origin of the Paine Memorial Hall, Boston, its cost, its income, and its success or failure, if any

money has been left to found a lecture course, and any other information that would interest *Review* readers.

THE *Review* improves with each number, and compares favorably with any orthodox magazine published, and ought to have a large circulation. The Ingersoll selections in the August number are especially good.

JAMES B. ELLIOTT.

3515 Wallace st., Philadelphia, Pa.

"WOMAN AND THE BIBLE,"

A booklet of 32 pages, by Josephine K. Henry, is a valuable treatise which every woman ought to read. Or, if they would read the Bible as carefully as the writer of this booklet has done, they would draw the same conclusions. But few readers search the Bible unprejudiced. They start their investigations not to learn the truth, but to ascertain what the book teaches. On reading something which seems incredible, the reader attributes the incredibility to his own ignorance or want of understanding, not to any fault of the "Infallible Word."

When told by some liberal-minded person that God is too good to send anyone to hell, the solemn retort of the Bible believer is, "God is too good to lie, and he says expressly in his Word that the wicked shall be cast into hell, and all the nations that forget God."

There are some really poetic and instructive lessons in the Bible. There is also much that is given in symbolism, parable and allegory, that makes no sense if taken literally. The mistake is in believing it to be the word of God and his revealed will for the government and guidance of human beings.

A good man will accept as divine the scripture-words, "husbands, love your wives," knowing that love worketh no ill; while a bad man will emphasize and practice all that militates against the woman, at the same time pretending to think that he is serving God by treating his wife so basely; like the religionists of England during the reign of James II., "strongly impressed with his duty to God, there was no excess of cruelty or fraud of which a papist was not capable when the safety and honor of his church were at stake."

MRS. C. K. SMITH.

San Diego, Cal., Aug. 7, 1905.

THE "FREE PLATFORM" DISCUSSION.

I have read with interest your editorial response to Mr. Collins' request for a discussion of the "free platform" question. Your article is good—yes, *first class*; but, if you will kindly permit me to do so, I will add a few suggestions, in a friendly spirit, for I certainly wish to see every Liberal organization prosper and become "a power for good."

Regarding the constitution and by-laws, of which you speak, they are worse than useless unless strictly adhered to. As for "proper officers *elected by ballot*"—that is where you strike the nail squarely on the head; it is the only above-board and honest method. Rings, cliques, private caucuses and prepared slates, should be studiously avoided, and nothing be done by anyone that would cause a suspicion to arise that all was not as it should be. Above all, there should be a large attendance of members at the annual meeting, and the election of officers should not be left in the hands of a handful of members, who, following the impulse of human nature, might be inclined to boost their own particular friends into office.

The "socials," with games and light refreshments, of which you speak, is an excellent idea.

S. A. SMYTHE.

Los Angeles, Cal., Aug. 9, 1905.

EDDYISM.—A REPLY TO WM. E. BROWN.

In a communication published in THE REVIEW for August Mr. William E. Brown says: "The Christian Science declaration that God does not desire sin, suffering and death, is made from the view-point that God is omniscient and omnipotent."

Webster, in the *American Dictionary*, says: "Omniscient—having knowledge of all things;" or, seeing all things. "Omnipotent—Possessing unlimited power." Theologists of all kinds, including Buddhists, Mormons and Pagans, declare that the god they worship is omniscient and omnipotent. In Genesis it is recorded that the omnipotent God created the universe, including the people of the earth. Churches, Sunday Schools and the clergy have always taught that "the decrees of God are his eternal purposes, which for his own

glory he hath foreordained whatever comes to pass. . . . His works of providence are his, governing all his creatures and all their actions." These old teachings have been "made from the view-point that God is omniscient and omnipotent."

For ages theology, by all the means it could control, even to the extent of torture and death, has been proclaiming the power and wisdom of God, and that he is influenced by prayer and supplication offered to him by suffering, penitent hearts.

Geologists and astronomers assert that our earth is many millions of years old; and though it is not known positively at what point organic life began, there are evidences to support a belief, at least, that it was a hundred thousand years ago, the whole of which period is marked by suffering and death. All things grow, change and die. Flowers, forests, birds, animals and men grow old and die; even the shining orbs of heaven yield to the ruling law of change and death. As the poet sings:

"Change and decay on all around I see."

Habakkuk and Mrs. Eddy assert that "God (good) is all," "does not see evil," and, according to Mrs. Eddy, as Mr. Brown claims, "sin, suffering and death could not emanate from omniscient perfection and as these conditions are the opposite of God's nature, he could not sanction or desire them." Proving, if true, that God must be ignorant, consequently not omniscient or omnipotent, and therefore is not God.

Mr. Brown says, "If God could see evil he would be conscious of an opposite power, and this would immediately destroy his omnipotence and omnipresence." Possibly the reader may understand this—I do not.

The demonstrations given by science confirm the fact that the laws of nature are uniform and changeless and reject all *miracles*; but in all nations and at all times science works to purify, organize and unify the human family by doing away with the theory of a God, which disunites.

Eddyism undermines the Bible stories of the fall and the crucifixion, and denies that "All mankind by their fall lost communion with God and are under his wrath and curse, and so made liable to all the miseries of life, to death itself and to the

pains of hell forever." Logically, no all-powerful and all-knowing God who "does not sanction or desire sin, suffering and death" would allow the crucifixion of his son. The whole report is false, unjust and cruel, showing no sign of love and mercy that the untheologically-trained mind can see.

"It is idle to set bounds to the purifying and organizing work of science; without fear and without partiality she plows up weeds and briars; behind her, in her footsteps, grow up corn and healing flowers."—*W. K. Clifford.*

Will Eddyism bid the tidal waves be still, the trembling, yawning earth to cease its motion, and volcanoes belching sand, stones and poisonous gases to hold their breath—so that God shall "not see" the torture and death they inflict? Will it rid the earth of war, pestilence and famine, each demanding countless victims? It is amusing to go into a Chr. Sci. church and hear the 2d reader, like a "Jack-in-the-pulpit," without a word or thought of her own, repeat, parrot-like, Mrs. Eddy's explanation of Bible texts—read by the young woman as though no one but Mrs. Eddy could understand and explain them!

The only new and good thing in Christian Science is, that it seems to do away with damnation, crucifixion, heaven, hell, and, consequently with God as their author.

When intellectual courage, truth, honor, purity and humanity, become vital facts in the mind of the individual, governing all his actions, moral and physical health will make happiness for him and all connected with him. Then the future need not be feared, whether there is a God or not.

"Science is the one universal language—the language of Nature herself. The hope of science is the hope of the world."—*Frederick Gutherie.*

Berkeley Springs, W. Va., Aug. 19. MRS. M. M. TURNER.

MEMORIAL NUMBER APPRECIATED.

I have just read the August number of THE HUMANITARIAN REVIEW and am well pleased with it. That sweet face of R. G. Ingersoll as a frontispiece is grand, and those rich sayings of his are still grander. I enclose payment for extra copies to be sent as follows: —

MRS. M. A. LEE.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"
BY ELIZA MOWRY BLIVEN.

SERIES OF LESSONS ON AIR.

By Eliza Mowry Bliven.

LESSON XLI.—FOR LITTLE ONES.

Name the things in your room. Among them, the room is full of air. Among things outdoors is air. What is air? You can take a book, chair, stick, or stone; they are solid. You can pour water or milk; they are liquid. You cannot take or pour air, steam, or smoke. Air is gas. You can see steam and clouds, because they are full of specks of water. Smoke is gas carrying solid specks of partly-burned wood, coal, etc. You cannot breathe smoke gas as you breathe air, as it contains that which is injurious to your lungs, causing pain, and does not contain the oxygen gas that is needed to make your blood pure and so keep you alive and well.

Breathe in all the pure air you can; how it fills you out from neck to waist! Breathe it out and you grow smaller. What you breathe out is not pure air. It is mixed, like smoke, with specks from food and drink—stuff not useful to your body; also specks of waste flesh of your body that is no longer useful, but would be very harmful if allowed to stay in your body. Breathing carries good air inside of you and brings out bad, poisonous gas. Some people's breath smells of tobacco or rum, onions, peppermint, etc. The breath of one who is sick smells bad, and sometimes is so foul as to make others sick. Air in tight rooms gets bad. Why? Breathe clean, out-door air as much as you can. Wind is air moving. What can wind do?

LESSON XLII.—FOR BOYS AND GIRLS.

You eat three times a day; you drink perhaps six times, but have to breathe air several times every minute. It takes much air, with food and water to make good blood, so that you may grow and keep healthy. From your book on Physiology find out about the lungs, what air does for the blood, what makes air unwholesome, and the benefit of ventilation. How do fish breathe? Insects? Plants? Trees and flowers, and most other plants get their food from the soil, and use water and air. But people and animals take oxygen from the air and return to it carbon, while plants take carbon from the air and return oxygen to it. In deep wells and mines heavier gases sometimes collect and so crowd upward and out the lighter air, and men in them suffocate—die for want of air.

Air is supposed to extend many miles from the earth's surface, but people who climb mountains five miles high find so little air there that they suffer terribly from lack of breath.

Why is the air denser near the ground than higher up? What is gravitation? What causes the winds, and what changes their direction? What is a weather-vane?

Air is composed of two gases mingled together—oxygen and nitrogen. But there is also generally mixed with the air carbonic acid gas and other kinds in small quantities, and also vapor of water, in greatly varying quantities.

LESSON XLIII.—FOR GROWN FOLKS.

"Air is respirable, invisible [comparatively], transparent, odorless, tasteless, elastic, and easily moved, rarified and condensed." How is it condensed, and what is condensed air used for? From encyclopædias and books on meteorology, chemistry, physical geography and physics one can learn many things about air and the atmosphere.

In burning wood or coal in a stove, the oxygen of the air is chemically combined with the carbon of the fuel, forming carbonic acid gas, and causes heat, which rarifies the air and other gases in the stove and its pipe or flue until they are lighter than the air outside and so rise, carrying away the smoke and other

products of combustion. Closing the damper diminishes this outflow, as well as the supply of oxygen and consequently the rapidity and completeness of the combustion.

Oxygen is a wonderfully active gas, readily uniting with almost every other element and thereby producing a great number and variety of chemical compounds and aiding in the production of fire or heat, light, electricity, motion, rusting, and growth, death and decay. It is the most abundant of all the elementary substances, being one-fifth of the air, seven-eighths of the water, and one-third of the earth's solid crust. Breathe it, drink it—but be careful what else you swallow with it, because oxygen can unite with some substances to produce healthy growth but as readily with others to produce disease and death.

SUGGESTIONS TO SEARCHERS.

Supply too much carbon (as in sugar and fats) in food, and then oxygen produces burning fever. Does it combine with different substances to produce humors, cancer, diphtheria, consumption, etc.? Oxygen leaves one combination when heat, moisture, etc., increases its affinity for some other substance, thus destroying one compound and building another. Does all life, change and energy, depend on the attraction and activity of oxygen? Sunday-study of oxygen would better promote the acquisition of wisdom, health and happiness than Bible-reading.

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship. Send 10 cents for 25 copies and distribute them; or subscribe \$1. for 25 copies of a new Leaflet each month for a year; i. e., 300 for \$1. Send your order to Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal. For six sample Leaflets, send 3 cents to Eliza Mowry Bliven, Brooklyn, Conn.

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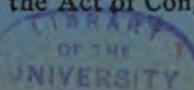
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ISSUED MONTHLY AT

LOS ANGELES. CAL.

SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.
May 27, 1904, under the Act of Congress of March 3, 1879.



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The Highest Duty of Man is his Duty to Mankind.

VOL. III. OCTOBER. 1905. NO. 10.

Written for "The Humanitarian Review."

CHURCH AND STATE: TAXATION AND EQUALITY.

BY STEPHEN D. PARRISH.

"Hear ye not the hum of mighty workings?"—*Gay.*

FREE SCHOOLS AND PRINTING TABOOED.

DURING the reign of King Charles II. a series of questions for information were sent out by royal commission to Sir William Berkeley, then governor of Virginia. The answers appear to have been given with great candor, and were from a man well versed in everything relating to the country. As it respects the inhabitants of Virginia, Sir William seems to have been well qualified to rear and fashion them as food for despots. That, he shows in his answer to the 23d query:

"23. What course is taken about the instructing the people within your government in the Christian religion? and what provision is there made for the paying of your ministry?"

"Answer: The same course that is taken in England out of towns: every man according to his ability instructing his children. We have forty-eight parishes, and our ministers are well paid, and by my consent should be better paid if they would pray oftener and preach less. But of all other commodities, so of this,—the worst is sent us, and we had few that we could boast of since the persecution* in Cromwell's tyranny* drove divers worthy men bither. But I thank God, there are no free schools nor printing, and I hope we shall not have, these hundred years; for learning has brought disobedience

* Spelling as in the original.

ligious being and prone to worship; and when we study his migrations from his primitive home in the valley of the Euphrates, and learn that in every clime he has in his ignorance peopled the sky with gods whose favor he has ever sought to win, and whose example he has ever tried to imitate, is it any wonder that the stupendous civilization of Egypt through the long procession of the centuries down to this very hour, has been engaged in fermenting grapes, brewing barley and distilling spirits for the use of man, in obedience to the commands of his gods and priests. In the classic land of Greece the same significant fact confronts us. Here Zeus was worshiped and Venus was adored; here the gods assembled on snow-clad Olympus to rule the world and to participate in the affairs of men, and here one of the celestial sons of Zeus, through his priests, introduced the vine to this favored nation of all the earth, instructed the people in the fermentation of the grape for the manufacture of wine; and like the Egyptians before her, the sons and daughters of Greece became addicted to the use of alcohol as a beverage, and it was used by them as a sacrifice to appease the anger of the gods.

In Rome and in India, alcohol in the form of wine came down from the skies as a gift from the gods through their priests.

From these high sources, from these remote antiquities, and from these divine and priestly sanctions, we need not wonder that alcohol has followed the ever-widening stream of civilization and has become a familiar substance to nearly all the peoples of the earth.

On the earth there now live about 1,600,000,000 people; and of this vast number more than a thousand million are using alcohol either as a beverage or as a sacrifice to the gods in obedience to the teaching of the priests of these old superstitions.

In passing from the mythologies, religions and civilizations of the ancient world and coming down to the mythologies and religions of our own time, we are confronted with the significant fact that alcohol in the form of wine is a conspicuous subject on the pages of the "divine revelation" found in the "Holy Bible." Jesus Christ, according to "Holy Writ," wrought his first miracle by converting water into wine, and gave it to men

already drunk. He also took a cup of wine and blessed it, and exhorted his disciples to drink it until he came back to the earth from the skies; and though he has been dead nearly two thousand years, millions of his ignorant dupes and followers continue to imbibe potations of alcohol and still expect, at no distant day, their dead Lord will come back to earth.

The vineyards of Palestine were the pride of the early Christians, and at religious feasts and marriages, in public gatherings, and around the hearthstone of every Christian home, the use of alcohol as a beverage in the form of wine was universal among the Christians in imitation of teaching and practice of their divine master. When we remember that this fraudulent and foolish Christian religion has crossed every mountain and every sea—that the cross is now a familiar symbol to the islanders of every ocean; that it was the priesthood that invented the rack, the knout and the iron boots, the stake, the flame and the virgin collar, we need no longer wonder that the gods and the priests taught mankind the pernicious use of alcohol as a beverage.

If Jesus had forbidden his disciples and followers the use of alcohol as a beverage, the civilization of today would be at least a thousand years in advance of what it is.

So far as I can now recall, the founder of but one religion has ever prohibited his followers from the use of alcohol as a beverage, and that was Mahomet; but every one of the two hundred millions who still worship at his shrine expect to be freely indulged in its use when they arrive at the paradise of the faithful. A more beautiful picture has seldom been drawn by the pen than Mahomet's description of heaven; and among its sublime and transcendent beauties are rivers of wine, of milk, and of clarified honey, flowing over pebbles of gold, diamonds and amethysts.

The gods and the priests, in the early history of the race, made the use of alcohol as a beverage universal; and through the law of heredity the perverted taste of man has now become a second nature, and all the Christian nations of the earth are unspeakably cursed by this inheritance. It will thus be seen that we find in the history of the world an easy solution and

explanation of the pernicious and disastrous use of alcohol as a beverage.

EFFECTS ON THE MIND AND MORAL SENSE.

Daily observation and experience among all nations of Christians is sufficient to convince any rational man that, next to "holy books" and "divine revelations," the use of alcohol as a beverage has done more to curse the world than all other causes combined. Its immoderate use as a beverage overwhelms the individual in complete and hopeless ruin.

Every psychologist knows that the mind is composed of perception, intellect, volition, emotion and the moral sense. The moral sense is the efflorescence of civilization, because it is by this sense that we feel our duties and obligations to the great social body which we call humanity, of which we form a part. The moral sense is the last mental faculty that has been developed in man during his long and painful pilgrimage upon the earth; and being the youngest child of all the ages it is the least stable, the weakest, and the most liable to overthrow; and like a babe in its mother's arms, it has to be nursed and tenderly cared for if it is kept alive. The alienists and our own observation teach us that it is here in this tender and sacred region of the mind that the immoderate use of alcohol works its first destruction. The honest man who indulges in the habitual and immoderate use of alcohol soon becomes dishonest; the provident man soon becomes improvident; the frugal man soon becomes prodigal; the truthful man soon becomes a liar; the virtuous man soon becomes a libertine; the loving husband abandons the partner of his bosom; the tender and indulgent father becomes a tyrant and deaf to the cries of his starving children; all the sweet and tender charities, and noble and generous impulses of the heart are cruelly trampled beneath the feet, and when this stage is reached the will and the intellect are soon swept into the maelstrom of rapid decay and early dissolution. Bad dreams and nightmares, hallucinations, illusions and delirium with hideous monsters and venomous reptiles, and drivelling and slavering imbecility close the awful career in the downward course of the drunkard.

Adaptation is a universal function of organic matter, and by

virtue of this law, which has been at work on man in the use of alcohol as a beverage ever since the days of the ancient gods and priests, makes it possible for the moderate user of alcohol to reach old age, but it is fortunate for his family that the habitual drunkard dies early; and this is a result of another beneficent natural law, that every man who habitually indulges a vice carries within himself the seeds of his own destruction, and this is especially true of every man who becomes a devotee at the shrines of Bacchus and Venus.

With the single exception of the Christian religion, alcohol is the most prolific cause of insanity; and as the use of alcohol as a beverage is traceable to the priests, it is apparent that they are responsible for a very large per cent of this terrible calamity, which prevails throughout christendom to a far greater extent than in countries not cursed with this superstition. Insanity in all its forms is a most dreadful affliction, but alcoholic insanity is the most deplorable and revolting, and in its chronic form it is responsible for a much larger percentage of homicides than any other kind of lunacy.

It behooves all Rationalists and all other good men and women to direct their attention seriously to the work of abolishing the millions of earthly hells caused by the excessive use of alcohol as a beverage. This can be done only in one way, and that is by enlightening the reason and strengthening and developing the moral sense. By this method, which Rationalists have employed ever since the days of the immortal Bruno, we have succeeded in partially civilizing the priesthood, lessening the awful crimes and evils of orthodox religion, and the prospect grows daily brighter that ere long we will drive from the skies all the angry and malicious gods.

EFFECTS OF ALCOHOL ON THE BODY.

When alcohol is taken into the stomach it is absorbed very rapidly, none of it ever reaching the intestines, and every drop of it has to pass through the liver before it finds its way into the general circulation. And upon both the stomach and liver it acts as a very powerful irritant; and it is a physiological law, to which there are no exceptions, that frequent irritation of any organ always leads to impairment of function, and the

excessive user of alcohol as a beverage necessarily, sooner or later, becomes the victim of serious disease of the stomach and liver.

Avoiding technical language and speaking in general terms, it may be stated that the liver is composed of millions of cells and a beautiful network of connective tissue, and both of these structures in the habitual and excessive drinker of alcohol finally undergo atrophy, and the liver becomes hard, small and nodulated—producing cirrhosis of the liver, which is an incurable and fatal disease. Tens of thousands of men in the United States are now afflicted with this dreadful disease, entirely beyond the resources of scientific medicine and doomed to a miserable life of hopeless helplessness and early death. It is impossible for any human being to habitually use alcohol as a beverage and to excess without becoming the victim, sooner or later, of incurable diseases of the stomach and liver.

Science is the only savior of man, and when this scientific fact sinks deeply into the public consciousness, the beverage department of the alcoholic traffic will receive its death-blow, and society will be free from one of the worst curses bequeathed to us by the gods and the priesthood.

The effects of the habitual and excessive use of alcohol as a beverage upon the brain and nervous system are more disastrous than upon the stomach and liver, because the morbid changes wrought on these delicate structures convert a man into a beast—completely dehumanize him and totally unfit him for the discharge of all the sacred duties in every relation of life. No man who uses alcohol as a beverage and to excess should ever become a husband or a father, because he is sure to convert his home into a hell, and because the evil effects on his body and mind by the law of heredity, will be transmitted to his children and they will become liable to mental and moral imbecility, and as a rule they will be unable to fight successfully the hard battle of life. The brain is the source of all mental power; therefore the strength of the mind depends absolutely upon the healthy action of the cortical cells of the brain, and alcohol expends its force upon these delicate cells. A small dose taken into the stomach quickens the heart-beats, and a

considerable dose produces excitement, exhilaration and slight intoxication; a large dose produces a staggering gait and incoherence of speech, and an excessive dose acts so powerfully on the brain cells as to produce bodily helplessness and complete insensibility. If its use is continued daily for a considerable period of time the brain cells are gradually destroyed and the delicate connective tissue is hardened and we have what is called sclerosis of the brain, an incurable and fatal disease.

When these morbid changes occur we behold a man destitute of self-respect, with seriously impaired intellect, trembling hands and the slovenly dress and wobbling gait of the drunkard. Not only the stomach, liver, brain and nerves are destroyed by the habitual and excessive use of alcohol as a beverage, but the kidneys undergo similar morbid changes, resulting in the wide-spread prevalence of Bright's disease.

I could name scores of stupid and ignorant but distinguished statesmen, doctors, lawyers, politicians and others in the higher walks of life, who in recent years have been cut down in the meridian of life by incurable and fatal disease superinduced by the habitual and excessive use of alcohol as a beverage, and for the good of the world it would have been better if these men had never been born.

Much more might be said on this phase of the alcohol question, but I trust enough has been said to stimulate the readers of the REVIEW to renew and increase their efforts to instruct and educate their fellow men on this vital and momentous subject.

EFFECTS OF THE ABUSE OF ALCOHOL ON SOCIETY.

Upon the social phase of the alcohol question it is difficult to speak, because language is inadequate to express our feelings when we contemplate the dismal shadows and the darkness which it has cast upon the earth; there is no language to express our emotions when we survey the ruin it has wrought and the millions of homes it has wrecked; speech can never tell the horrors it has caused—murders, suicides, turbulence, insubordination, sorrow and despair, make up a picture worse than war, famine or pestilence, which utterly beggars description.

It is a high honor for every Freethinker to use his utmost

influence to check the current of this mighty stream of alcohol. Millions of helpless, hopeless and starving mothers, pressing to their withered breasts their hapless and ill-fated infants, appeal to us to dry up this stream of desolation and death. The progressive development of a higher civilization demands our opposition to alcohol as a beverage; the beauty, the glory and the grandeur of life demand it; the voice of Nature and the teaching of all the heroes of science unite in denouncing alcohol as a beverage as a most terrible social evil.

Science is our only savior, and it has demonstrated the awful evil effects of alcohol as a beverage upon the body, the mind, the morals, and society: and as Rationalists it becomes our imperative and sacred duty to follow the torch of reason until the whole world is illuminated by its beneficent light.

If we can drive from our country the priesthood and the saloon we are sure, as a nation, of prosperity and advancement, and here in the United States will be seen the most beautiful home for man that has ever been seen on the earth. If we can succeed by the growth of science and the light of reason in destroying the priesthood and the saloon our civilization will soon produce a race of men far nobler and grander than any that ever debated in the Roman senate or forum. Destroy priestcraft and the saloon and our republic will soon be filled with temples dedicated to science, art, liberty, justice and humanity. Let the Freethinkers in the United States labor to hasten this glorious consummation. We owe it to ourselves, because it will prolong our lives, enlarge our capabilities and vindicate our claims as Rationalists; we owe it to our wives and children, because it will sweeten their lives and fill their hearts with joy and gladness; we owe it to society, because it will remove the dark clouds and shadows now cast upon the earth by jails, asylums and alms-houses; we owe it to the state, because it will lessen the heavy burden of taxation and remove the painful spectacle of the policeman and his club, the jailor and his keys and the hangman and his rope; we owe it to posterity, for it is our solemn duty to transmit to our children a noble heritage of freedom from any vice or weakness; we owe it to the memory of Paine, Franklin and Jefferson, to whom

we are indebted for free thought, free speech and free press; we owe it to Bruno, Voltaire, Draper, Ingersoll and all the heroes and heroines who had the courage to face the priest and the mob. Let us continue the work which they so nobly carried forward and priestcraft and the saloon will some day cease to curse the world.

USES OF ALCOHOL.

All forms of so-called revealed religion (especially Christianity) are unmitigated curses, except in the barbarous and savage stages of man's existence, but alcohol has many legitimate uses and is therefore not an unmitigated evil.

All over the world, wherever the busy hum of industry is heard, alcohol enters more or less into the manifold and diversified industries of man, and in our present state of knowledge and enlightenment it would be impossible for us to flourish and prosper without it. Next to water, alcohol is by far the greatest solvent in nature; and on this account it has to be used all over the world in many useful arts, and in pharmacy it is indispensable for dissolving substances that are insoluble or perishable in water.

The coldest weather even in the arctic regions will not freeze alcohol, and on this account it is the only substance known to man that can be used in high degrees of latitude for thermometers. Mercury freezes at 39° below zero and can only be used for thermometers in temperate climates. Ether and chloroform are two of the greatest blessings that science has ever conferred on suffering humanity, without which the heart of the world every hour in the day would be pierced with agony; and when we remember that ether and chloroform are both produced and derived from alcohol we can form a faint conception of the great importance of alcohol to mankind.

As a remedial agent in the practice of medicine, science has not yet been able to furnish a satisfactory substitute for alcohol, and it is still in use by the profession* all over the world as an aid in the treatment of disease. A long dissertation

* That is, the orthodox "profession," which holds about the same relation to modern science that the orthodox theological "profession" does.—EDITOR H. R.

would be required to detail its uses in science and the arts and to point out its wide range of uses in medicine and surgery.

Alcohol is not the invention of man, but is constantly produced in nature by the fermentation of vegetable juices holding sugar in solution, and this fact alone shows the extreme folly of misguided fanatics who seek by statute and paper constitutions to prevent its manufacture and sale.

The spread of Rationalism among men and women furnishes the only solution of every social problem and points out the only pathway that will lift the race to higher plains of life and happiness. Rationalism depends upon the light of reason for guidance; it submits every question to the high court of reason; it defends the reasonable and opposes the unreasonable; it accepts nature and rejects supernaturalism; it is not concerned with "holy books" and "divine revelations," or the monstrous gods and priests of ancient and modern superstitions, but actively concerns itself in an effort to rid the world of all the follies, vices, fashions and institutions that mar the happiness of mankind. When the public mind ceases to be dominated by faith, priests and traditions, and when reason dominates the social body, the beverage department of the alcohol traffic will cease to cast its dark shadows upon our beautiful earth and this indispensable substance will take its legitimate place in the social organism of the human race.

Much more might be said on every phase of the alcohol question, but it would make this article too long, and in closing I wish to impress upon the mind of every reader of the Review the important fact that the betterment of the human race depends absolutely upon the spread of Rationalism.

Filth and faith, religion and war, piety and pestilence, holy books and tyranny, divine revelations and despotism, priests and saloons, for thousands of years have been indissolubly wedded, and the only possible agency that can destroy these horrible monsters is the growth of science and the enlightenment of reason.

Muncie, Ind., October, 1905.

Written for "The Humanitarian Review."

OUR HERITAGE.

CHRISTIAN AND PAGAN PARALLELISM.

BY JUDGE PARISH B. LADD.

"He who knows one religion only, knows none."—MULLER.

CHRISTIANS know little of how much they are indebted to the old pagan world for their religious system. The priest, true to himself, false to all else, proclaims to the world that his religion is the only true one; that it is of divine origin, unlike all others, which are false. The more intelligent of the clergy know this to be false—others believe it true. A study of the pagan systems, including Christianity among them, dispels all such illusions.

Every one of the old pagan nations made the same claim for themselves as do the Christians; each, including the Christian, supports its claim by the same evidence, which is none at all. Faith in the priest, the priest resting all on dogmatism, is all there is in any religion. Standing outside of his so-called sacred book (and all religions have them), and outside of the cleric's naked declarations, not one iota of proof can be adduced to prove any religion to be true, or that there is or ever was any intelligent being superior to man. In all the living world man is the only animal stupid enough to have a religion or to prostrate himself before sticks and stones. Having premised this much as a basis on which to predicate parallels, I now proceed with the work of comparative mythology.

As all are supposed to be more or less familiar with the story upon which Christianity rests, I at once proceed to take up pagan parallels. The Greeks and Macedonians maintained that Alexander the Great was begotten by Zeus; that the elder Scipio was begotten by Jupiter; that Augustus was the son of Apollo. The Romans maintained that Romulus and Remus were the sons of Apollo, leaving the mother a virgin. So Argus and Vulcan were the children of the virgin Juno, by a god.

Painkhi, king of upper Egypt, was born of a divine egg vitalized by the god Ra. The Pelasgians had their divine child, born of a virgin, who sacrificed his life to save his people.

The allegorical system of Plato had a supreme head, a son, a virgin mother, death and resurrection, and atonement for sin. All the pagan systems had their trinities, and in most of them the second person was begotten by one of the gods and born of a virgin. Even Buddha, the philosopher, according to tradition, was born of a virgin named Mayo amid great miracles. On the inner walls of the holy of holies in the temple of Ra, built by Amenhept at Luxor, Egypt, the whole story is told. The mother of the pharaoh, Mut-em-Ra, is the virgin queen, followed by the incarnation, annunciation, conception, birth and adoration of the divine child. Sharp, in his *Egyptian Mythology*, says this Egyptian story, undoubtedly, furnished the ground-work for the Christ story.

Rev. John McClintock, in his *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, says: "The stories told by historians of Plato, of Servius Tullius, of Pythagoras, of Alexander, of Scipio Africanus, of Apollonius, of Buddha and others, follow closely the gospel record of Christ." In this statement the Rev. gentleman is forced to admit that the Christ story is substantially the same as the stories of those old pagans, but why invert the statement so as to make it appear that the histories of those old pagans were taken from the Christ story? For no other purpose than to make the ignorant Christian believe that the stories of the pagans were copied from the gospels! As those old pagans lived hundreds of years before the time assigned to the Christ myth the borrowing could only have been by the Christians—not by the pagans, who could not borrow from what did not exist. But McClintock was a Rev., and belonged to a class so rarely found telling the truth we may give him credit, though he inverted the stories to deceive.

In citing parallels I shall generally follow the subject-matter treated of in preference to the several subjects of each nation.

The performance of miracles and the casting out of devils were common everywhere, and the cross was generally used as an emblem of immortality. It was erected along the Nile as

emblematic of the annual overflow of the river, which brought the bread of life to the Egyptians. One noted instance of casting out a devil in Egypt is given by Rev. A. H. Sayce. In the 15th year, on the 22d day of the month Payni, word was brought to the king that his sister, the royal wife of Nobiru-ri of Bakhton, was possessed of a devil. The king sent Thoth-Imhabi to cast out the devil. The devil refusing to depart, Khonsu, the god of Thebes, was sent. Great preparations were made for the journey. Khonsu, seated on his triumphal car, after many months reached his destination, and after laying on of hands the demon departed (as in the case of Christ and the Gadarene swine), after which Khonso returned to Thebes, where he re-entered the temple on the 19th day of the month Makhir, the 23d year of the king Usi-ma-ri Sotpu-ni-ri, living like the sun, forever. In Egypt, on momentous occasions, when the king traveled as one of the gods, he was mounted on the back of an ass followed by its foal. This Egyptian custom undoubtedly furnished the basis for the story of Christ journeying into Jerusalem on the back of an ass followed by its foal. The story was put up in this way to make proof that Christ was not only king of the Jews, but also a god.

The trinity existed everywhere; only in one case have I found a fourth. In all of them the deus primus, the first person, when traced back was none other than the sun. In some of them the godhead was first conceived of as a biune—Father and Son; the latter an attribute of the former. Later, a third was added; just as with the Christians, where the Holy Ghost came in at a late date. In all the systems, if I mistake not, the second person was begotten of a virgin mother by one of the gods.

In all the pagan systems we find their cosmogonical theories, creation, a first pair, a paradise, first sin, expulsion from the garden, generation of patriarchs, etc., about the same. It was from the Chaldeo-Babylonian genesis that the Hebrews abbreviated and made their Book of Genesis. It must be remembered that all the heavenly powers—the sun at the head—were personified representatives of good and evil; all originated with the good—the sun-god; all except the sun-god being mere attributes or properties of the one being; but in time these attri-

butes (qualities of the sun-god), being severed, took on separate individualities. Nor is the Christian system an exception to this rule. While Christians do not know it, they are worshiping the sun and below it two myths. As long as the proletaire have to be amused in some way, it may just as well be with this trinity as with any other humbug.

In the several triads the office of the second person has been that of a mediator between the gods and men. As the deus primus was conceived to be all good, mankind all bad, the mediator came into the world to intercede with the Creator for the salvation of men from sin and misery. In this respect Christianity but follows in the wake of the old pagan systems, adopting all the old pagan rags with their microbes.

All of the systems have had their sacred codes claimed to be of divine origin. All of the religions are substantially alike: the same conceptions, ideas, precepts and practices dominate them all.

The Trimurti of India is represented by a crown set on three joint heads, showing three faces—Brahma the creator, Vishnu the preserver, and Siva the destroyer. Brahm or Brahma represents the sun—the soul of the universe, the principles of creation, preservation and destruction. As the godhead, he is all in all. Vishnu is the incarnate son of Brahma, the teacher of all that is good and pure; his mission, to save mankind. This incarnate son is often called Chrishnu. His life, as the legend runs, being threatened by the tyrant Kansa, he makes his escape and grows up with herdsmen; thereafter he astonishes the statesmen with his wisdom, and performs many miracles, among them raises the dead, etc. The trinity of India is not always the same. Sometimes it is Indra, Surya and Agni. Indra often wrestles with the clouds, bringing down beautiful showers to moisten the parched earth.

Most if not all the Hindu sacred writings, in Sanskrit, originals or copies, have come down to us and have been translated: a vast library. I have been trying to wade through twelve large volumes (edited by Max Muller) of the more important of the 108 *Upanishads*, but I tire of so much trash—verbiage, childish nonsense, mixed with a few grains of good advice.

Del Mar, in his *Middle Ages Revised* (a book which should be read by all, especially by Freethinkers), gives us many details, some of which I have not before had, of the parallels between the story of Christ and the legend of Chrishna, or Chrishnu, or Vishnu. In substance he says the re-incarnation of Chrishna is supposed to have been about 78 or 63 B. C. His celestial father was Lesnu, his putative father Taishaca, a carpenter; his virgin mother was Maia (Maya); his star, the messianic. He was miraculously born on Houli 1st, which is the Christian Easter day. His advent was foretold by the astrologers; he was born in a shepherd's hovel, where he was recognized by the seers as the promised messiah; his head appeared as the rays of the sun; he performed many miracles; he fasted forty days; he had twelve disciples; was persecuted by the multitude when he was condemned and executed upon the cross and when the sun was eclipsed; he descended into hell to release the damned, remained there three days and nights when he arose and ascended into heaven. For this descent into hell the reader must go to the apocryphal writings of the New Testament, where he will find the full story of Christ's descent into hell to release Adam and his posterity. Mr. Del Mar further tells us, what we also find from other sources, that the cup, the sacred heart, the steeple, cross, bell, rosaries, altars, holy water, rite of baptism, souls' journey to purgatory, are all Indian.

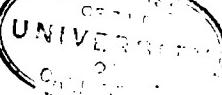
Rev. Robert Taylor goes still further into details, including bishops and church government—in short, everything now practiced by the church of Rome, he tells us, was borrowed from the pagans. There are a few things which the Christians did not get from the pagans—persecution, instruments of torture, burning at the stake, cutting off of tongues, hands and feet, roasting over slow fires, slaughtering unbelievers by scores and thousands, burning witches, forging all kinds of records and documents and wholesale lying in the interests of the church, are all of Christian origin; not one of these things came from the pagans, except in a few rare instances where Grecian philosophers were put to death in the mildest way to appease the proletaire.

In Chaldeo-Babylonia the trinities were numerous, each class or subdivision of gods having its own. The State or central triad consisted of Anu, El and Hea, often conceived of as one, resolving back into three, the same as with the Christians.

As so much of Christianity comes from India, not directly, but through Greece, we must have a little more from Indostan, land of the Indus. The earliest records of this people are comprised in what is known as the Vedic hymns, written in Sanskrit. The earliest religion of this people was Brahmanism (from Brahm, the sun), followed, to some extent, by Buddhism ending in Hinduism. As matter existed before Brahm, he was not the creator, but the power which gave force, motion and vitality to matter. Brahminism has been divided into Vedic, Epic and Puranic. From the sacred books of the Hindus, the Veda, Ramayana, Mahabharata, Puranas and Tantras, we derive our knowledge of that people. It is claimed by some that these writings do not antedate the second century before our era, and that the Rig-Veda is the oldest of the Vedas; but of this claim there is not sufficient proof. That some of the Hindu writings are of late date seems to be supported by our best scholars. These earliest transcripts to some extent of older writings disclose a high state of religious thought, but little else, unless we include a fairly high state of ethics, a large fund of humanity and some good advice. This first conception finds the source of all power to be in Agni the sun, Indra the cloudless firmament, the Maruts the winds, Uhas the dawn, and in all nature.

The Hindu in his extreme piety is ever invoking these powers as representatives of the supreme Brahm. He calls on them for food, rain, health, protection, and all else that cater to his whims, just as Christians now do. The forms of Christian prayers, except in names, are indistinguishable from those of the poor pagan Hindu on whose silly slops the Christian world has so long fed—not only fed, but denied the hand which gave the food.

The Hindus at a very early period, as shown in their writings, like all other primates, commenced to speculate on the mysteries of the cosmos. In the oldest Veda it is recited: "Then



there was no entity or nonentity; no world, no sky or aught above it, nor water deep or dangerous. Death was not, nor was there immortality, nor distinction of day or night. But That breathed without affliction, single with her who is within him. Other than him, nothing existed which since has been. Who knows exactly and who shall in this world declare whence and why this creation took place? The gods are subsequent to the production of this world; then who can know whence it proceeded, or whether this varied world arose, or whether it upholds itself or not? He who in the highest heavens is the ruler of this universe does indeed know; but not another one can possess this knowledge."

Here the Hindu makes the attempt to find the power behind these elementary deities, when he produces what is called in the Vedas the Brahmana, followed by the Upanishad. In the Brahmanas these allegories are reduced to a systematic form, where almost boundless details of the powers and knowledge of the gods are set forth. Here, as with all other religions, the priest comes into notice with a ponderous ritual, wherein the duty of the devotee to his gods and priests is set forth with the most exact minuteness. In the praise of these gods the suppliant never forgets to laud them for their valor in battle and their final victory over the demons; nor does the priest neglect to fix the rank of the gods and assign to each his duties. In time one god is made to preside over all others, as with all other religions. In India, as with most religious peoples of the past, the one head is not always the same being. At one time Indra stood at the helm, but the sun finally returned to demand his place as the supreme power over all lesser divinities.

In the Upanishads the nature of this supreme being and his relations to the human soul are fully treated of. In the end the lesser are made to merge into the great soul. What is here called the Epic period now ushers in, when strife between the philosophers and the multitude is engendered.

The philosophical theory gives to the people the Sankhya, Nyaya and the Vedanta systems, the former of which elevates Vishnu and Siva over Brahm, who disappears, leaving Vishnu

and Siva to contend for supremacy. In time, as with all other religions, including Christianity, the whole system of ethics gradually disappears in the face of encroaching forms and ceremonies, leaving idolatry in its crudest form to become the order of the day. Such is fate. It is inevitable in the very nature of things, as anyone with judgment may see, with both Catholics and Protestants; the latter not fully matured, but all the same, both are reduced to forms and ceremonies and appeal to idols.

At this juncture of affairs (10th to 6th century B. C.), Gautama Sakmuni, the son of a noble prince, appears and offers the Hindus pure philosophy in the place of idol worship. Gautama either assumed or the philosophers conferred on him, the title Buddha, which, like the word *christ*, was not originally a proper name, but an adjective or official title signifying wisdom, as the word *christ* signified goodness. While most modern writers claim that Buddha's time was from 500 to 600 B. C., the better authority, coming from China, Japan and Ceylon, says there were several Buddhas and that Gautama lived about 1000 years before our era.

Buddha, in departing from Brahminism and teaching pure philosophy, in which not an element of religion or even a god appears, necessarily incurred the enmity of the Brahmins—the priesthood on which Brahminism rested. In this contest, as with Christianity and Neoplatonism, the ignorant masses, seeing nothing in pure philosophy, arrayed themselves on the side of the priests of Brahm. It being a question of numbers and brute force, Buddha and his followers were finally suppressed; but not until the philosophy of the sage had penetrated China, Thibet, Korea and Afghanistan, and in the end rolled back to the land of its birth, where, about 244 B. C., Asoka, king of Magadha, became a convert to Buddhism and, like Constantine with Christianity, made the founder's principles the State religion. This king established the Buddhist faith, while councils settled the books—as later did the Christians. Asoka sent out missionaries, who penetrated all the countries above named, with instructions to use naught but argument and persuasion, and in all cases to tolerate the utmost freedom of opinion in all matters of faith or otherwise. This is not all, for this great

humanitarian, following his master, declared that no harm should be done to any living creature.

Had the Christians followed the teachings and precepts of Buddha and his followers, the historian of today could not rightfully charge the church with planting her faith on the mangled bodies of over 200 millions of men, women and children, many of them tortured, all put to death to force on an unwilling people the gospel of a myth—one murder by the church to each and every living Christian of today! What a ghastly array of bleaching bones on which to rear a church which claims to have spread her teachings by peaceful means!

In 244 B. C. E., Asoka convened at Patna a third council of a thousand philosophers who, like the third Council of Nice, settled the sayings and precepts of the founder of Buddhism; for Buddha, like the mythical Christ, left no writings. After establishing the principles of faith, Asoka published the same throughout India, where many of his edicts may be found today engraved on the rocks of the vale of Yusafzai. Along with these edicts he erected stations for man and beast, not only in his native country, but over its provinces.

Under the teaching of this wise and humane prince Buddhism rapidly spread over all India and adjoining countries, "making it," says one writer, "the most intensely missionary, as well as the most tolerant, faith in the world." While force was everywhere used by the Christians to spread their gospels, none was used to mark the pathway for the spread of atheistic Buddhism, a philosophy founded on pure reason without a religion or a god. Should christendom ever be wise enough to discard its superstition and follow in the footsteps of this great humanitarian, then man may live in peace—no wars, no strife.

The doctrines of this great humanitarian were collected and promulgated in the Magadhi language, the dialect of the kingdom of Behar. After the death of Asoka, his son carried the father's teachings to Ceylon.

The fourth and last council was held under King Kanishka, whose reign extended over Northwestern India and adjoining countries, with the seat of empire at Kashmir. His council of 500 members compiled three books on the Buddhist faith which,

like all other sacred writings, have since undergone many modifications, all to the detriment of the true faith.

In the year 450, common era, the faith became established in Burmah, soon after in Siam, and during the fifth, sixth and seventh centuries, our era, Balo and Sumatra accepted the faith. In the second century B. C. E., missionaries poured into China, but the faith did not become that of the country until 65 C. E. [A. D.], when Buddhism, in a peaceful way, gave to Afghanistan, Thibet, Korea and Japan, the great humanitarian principles of its founder.

While Buddhism never ousted Brahminism in a large part of India, the two systems worked in harmony for over a thousand years, thus leaving the seed to intermingle, out of which was born what is known as Hinduism. During the fifth century of our era missionaries from China returned to the native soil of Buddha and replanted the old philosophy, while Fa Hian came in from Afghanistan and joined the forces of China, when the two resuscitated Buddhism through the whole of the Ganges valley. Following close in the footsteps of Fa Hian came Hwen Tsang from China, who maintained Buddhism in unison with Brahminism until the seventh century of our era, near the close of which Brahminism took the lead, but continued to work in harmony with her rival until a priesthood arose. Then, as everywhere, it was the priest for himself first and all the time. Here strife sets in between pure philosophy, founded on reason, and religious faith, whose foundation is always ignorance. The latter made up in numbers what it lacked in intelligence; and, as with Christianity, brute force arrayed itself against philosophy. The result was, as might have been foretold, the triumph of superstition, headed by priestcraft. Thus stood things in India at the birth of the hierarchy which was thereafter destined to rule and ruin one of the fairest lands on earth.

In Kashmir and Jaipure petty struggles were kept up between the less intelligent classes, as with the Christian sects, leaving the philosophers to divide their time between pleasure and learning.

Buddhistic influence, during the whole of the seventh cen-

tury, maintained itself between the Jumna and the Ganges, and under the reign of Hwen Tsang, a powerful king, Buddhism reached from the Punjab to Bengal, and from the Himalayas to the Narbada river. Hwen Tsang's brother was killed in a battle by a Brahmin who, to celebrate the victory, built and dedicated to the god Brahm 200 temples. Then (*234 C.E.) a truce was declared and a joint council of twenty-one sovereigns met to settle the differences between the two factions. In this assembly the Buddhists disagreed among themselves and divided into two bodies—the greater and the lesser exponents of the law.

On the first day a statue of Buddha was erected with great pomp and show; on the second, an image of the sun-god; on the third appeared a figure of Siva. Siladitya, the slayer of the brother of Hwen Tsang, celebrated the distribution of the treasures, while Hwen Tsang invoked the applause of the assembly and people by recitals of the seventy-five-days' feast of kings and people on the plains of Allahabad. This act was followed by Siladitya's distribution of the stores of his palace to the Brahmins and Buddhists alike. At the close of the festival Siladitya threw his jewels and royal robes to the multitude and clothed himself in rags like a beggar. Each strove to outdo the other in generosity and toleration of faith.

The closing scenes of this council, unlike those of Christian councils, resulted in merging all that was good and pure in the two systems. Hwen Tsang, following these precedents, established in the western kingdom of Valabhi (636 C. E.) a custom whereby for seven days every year the poor were fed at the expense of the government on choice dishes, given medicines and rare objects of great value. Later, as the Brahmins came into power, virtue and ethics gave place to forms and ceremonies. From this time on Brahminism, under guidance of the priesthood, grew in favor, giving rise to Hinduism, the prevailing religion of today. In the eleventh century about all that remained of Buddhism was confined to Kashmir and Orissa. Even before Mohammedanism entered the country Buddhism had been driven from the land of its birth.

[*To be concluded in December number.*]

* Apparently an error: probably 634 was meant.—EDITOR.

MULTUM IN PARVO.

How transient are all component things!
 Growth is their nature, and decay;
 They are produced, they are dissolved again,
 And then is best when they have sunk to rest.

—From the *Bhagavat* of India.

The great agnostic mass of humanity can begin no nobler work than another variation in music. Hammers breaking idols have been well enough, but hammers pounding nails into timbers—trowels squaring brick and mortar into walls, are better.

* * * Come—what is music? What are its bearings in our agnostic field?—*Marie Harrold Garrison in Liberal Review.*

Streams will not curb their pride
 The just man not to entomb,
 Nor lightnings go aside
 To give his virtues room;
 Nor is that wind less rough which blows a good man's barge.
 Nature with equal mind
 Sees all her sons at play;
 Sees man control the wind,
 The wind sweep man away;
 Allows the proudly-riding and the foundering bark.

—*Matthew Arnold.*

WHAT IS THE SOUL?

Have you who believe you have a soul, or are a soul, and that it is the one overwhelming important and valuable thing about you, ever sat down to answer that question in writing satisfactorily to yourself? What! assert that it's the most important thing about you—by far the most important—and yet confess you do not know what it is! How would you define the soul, I ask again? Here you are "up against" a problem. Remember, scientists will not listen to your fancies. They care nil for your unverifiable ideas as to what the soul is, or how you would like it to be, or hope it is. How, then, would you define the soul in terms that are susceptible of experimental demonstration, for that is the very pabulum of the modern scientific spirit?—*Dr. Stanley L. Krebs, in the Suggestion magazine.*

A PLEA FOR THE SPEECHLESS.

Selected....Name of Author Unknown.

I AM the voice of the voiceless,
Through me the dumb shall speak,
Till the deaf world's ear be made to hear
The wrongs of the worldless weak.

From the street, from cage, from kennel,
From stable and zoo the wail
Of my tortured kin proclaims the sin
Of the mighty against the frail.

O, shame on the praying chuchman
With his unstalled steed at the door,
Where the winters beat with snow and sleet,
And the summer sun-rays pour.

O, shame on the mothers of mortals
Who have not stopped to teach
Of the sorrow that lies in death's dumb eyes—
The sorrow that has no speech.

The same force formed the sparrow
That fashioned man, the king;
The God of the Whole gave a spark of soul
To furred and feathered thing.

And I am my brother's keeper—
And I will fight his fight,
And speak the word for beast and bird
Till the world shall set things right.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

*Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.; Clubs
of 3 to 10, 75c. each; of 10 or more, 50c. each. Foreign, 5s. 6d.
One copy, 10c. Payable in Cash, or P. O. or Ex. Money Order.*

VOL. III. NOVEMBER. 1905. NO. 11.

EDITORIAL DEPARTMENT.

THE HUMANITARIAN REVIEW stands for an improved man.

THE REVIEW stands for principles upon which will be developed better and happier men and women than Christianity produces, or ever can produce.

Ridicule in argument may be a weapon, but it is of the boomerang variety. The inexpert in its use may himself be slain by his own treacherous weapon.

A noble mission: to pull heaven out of the skies down onto the earth and lift up into it the inmates of hell! that is, make this life in this world one of happiness.

The reader who receives this number of the REVIEW as a sample copy is invited to send in his subscription *immediately* for 1906 and get free the number for December, 1905.

Send me a list of names and addresses of persons whom you think would read the REVIEW and I will send them sample copies. Thus help to increase the usefulness of the magazine.

If the hysterical "sex reform" (free-love) literature now under ban of law could be restricted to fully-developed reasoners it might be tolerated—its sophistry would be detected. But the young, and most other people, accept teaching on authority.

It is not enough that Rationalists be just as moral—just as honest, just, truthful, sincere, kind, philanthropic, generous, virtuous, temperate, chaste, pure-minded, clean-spoken, industrious, liberal and magnanimous as are Christians: they should be *more so*. If Rationalism works no improvement our labor is in vain and "the old kind religion is good enough for" us.

Science Is Religion: the Monistic Religion, a pamphlet publication of a lecture by Prof. T. B. Wakeman before the Manhattan Liberal Club, New York, is a good thing to read in connection with Prof. Ernst Haeckel's *Universal Monistic Alliance*, being a pamphlet edition of his famous Thirty Theses for the Organization of Monism. Both booklets were published at the REVIEW office and I will send a copy of the former for 10c., or of the latter for 6c., or both for 15c.

The *Ingersoll Mem. Beacon* for October prints editorial remarks and quotations from Ingersoll on the question of using the mails for the dissemination of obscene literature that the REVIEW fully endorses. Editor Maple says: "Freethought includes free speech, but not free nastiness. And here is a distinction that Liberals should always bear in mind if they would prevent their theological antagonists from driving them into wrong and indefensible positions." Aye!

In a recent letter from Judge C. B. Waite, of Chicago, written to order the magazine for 1906, he said: "I like the appearance of the HUMANITARIAN REVIEW. Am particularly pleased with the first sentence of your editorial on p. 345, September number." The sentence referred to is this: "Every pulsation, every breath, every movement, every sensation, every emotion, every thought of man, every event in human association, is as absolutely the subject of immutable natural laws as the fall of

Newton's apple and the gravitation of the suns and satellites." To which is added: "This is the *scientific* basis of a true Liberalism and rational ethics."

THE REVIEW stands for culture—not mere physical culture, or mere intellectual culture ("education"), or mere æsthetic culture, but all of these and including, especially, ethical culture; that is, *human culture*.

The Christian asks: "What do you offer us in place of the Christian religion?" Let us be able to truthfully answer: A higher standard of morality, a higher civilization, a higher kind of happiness, a more faithful performance of personal and social duties—an accelerated *human development*.

Zeus, the Greek "Heavenly Father," is the original of the Roman Jupiter, and the name is simply the Greek form of the ancient Aryan name *Dyaus*, the sky, or sky canopy, "heaven," personified as a god. The gods Osiris, Dyaus, Zeus, Jupiter and Jahveh (Jehovah), all belong in the same category as supreme gods, each alike the mythical "father of gods and men."

"Our Father in heaven," exclaims the Christian. But who was he? None other than the Roman Jupiter! The God and LORD of the O. T. is not idealized as a fatherly being or called therein "Heavenly Father;" but the N. T. writers were under Roman influences, and borrowed the epithet for their God. Jupiter as a word comes from *Dyaus*, the concave sky, "heaven," and *piter*, father, and is literally "Heavenly Father."

Two long articles occupy more than half of the REVIEW this month, and though both are instructive and interesting I must enter here a mild but earnest protest against too great length of articles for a magazine of the size of this one. I prefer to fill the same space with a larger number of shorter articles, because I believe readers prefer them, and because they are more generally read than longer ones and leave with the reader

clearer and more lasting impressions. Let us have special subjects concisely and briefly discussed; give us shorter articles and more of them—half of a page to four, or, rarely, six pages.

Taking the Old Testament's revelation of the character of Jvh ("Jehovah") as correct we are bound in all candor to say that he was the most supremely selfish being imaginable. And this is natural, for he was but the ideal creation of a supremely selfish, "close-communion" race—the "chosen people."

The Humanitarian is he who is intensely human, knowing no personality, on earth, above or below, superior to the most perfect human, fearing no devils, flattering no gods, dreading no fiery hell, expecting no selfish, rock-walled, gold-paved, spectacular heaven. His only devils are ignorance and abnormal appetites and desires that lead him into "hell on earth;" his only gods, wisdom and normal appetites and desires that lead into health and happiness—"heaven on earth."

Monistic Physics—Prof. Gore on Motion.

In an article in this magazine of some months ago I made the statement, substantially: *There is no such thing as inertia, no such thing as force* (as generally conceived of as an entity within or "behind" matter), that matter is *always* in motion, and that the cause of motion (including life) is *motion*; that motion can no more be initiated or annihilated than can matter itself—that apparent cessation of motion is always really a change of *mode*, under the laws of correlation, just as the apparent annihilation of matter as in burning is really a change of *form*. Of course this is mere opinion, but, as I believe, well supported by scientific facts—the vastness of the subject making it impracticable to fully discuss the subject in the REVIEW. But here is a brief statement by an eminent scientist, Prof. G. Gore, of Birmingham, Eng., which strongly supports those opinions. I quote from an article by the Professor published in *The Monist*, of Chicago, and will italicise the more pertinent words and phrases. Prof. Gore says: "It has been proved,

largely by means of the spectra of substances and by astronomy, that all bodies, *human beings included*, are in a state of *incessant motion*, both internally and in their masses; that they are in a state of *continual change of motion*, of increase and decrease; and that these *movements* and variations of movements are the *essential CAUSES* of other changes in all living and dead substances; that all bodies more or less automatically *act and react upon each other*; that even the different invisible movements in bodies influence each other; thus every substance, whether living or dead, is always sending rays of heat and of other forms of motion to, and receiving such rays from, all other substances, and is thus continually influencing and being influenced by them; the sun, radium and magnets, are familiar examples. Every different substance and creature behaves as a different aggregate of *movements* and as a different machine." Thus he treats this subject without using the word "force," ascribing as the *cause of motion*, not "force," or "spirit," but *other correlated motions*.

Is there "Free Will" Here?

Miss Ruby Casselman has been under arrest in Los Angeles for several weeks on several charges of forging checks, and her case furnishes a good subject for investigation and study by the psychologist and the criminologist. Miss Casselman is a young lady of girlish appearance, fairly "good looking," apparently a guileless, tactless, innocent, pleasant-mannered and simple-minded girl. She was a zealous worker in the Methodist church and favorite teacher in the Sunday school. Although the evidence against her was overwhelmingly convincing from the first, she has maintained an air of unconsciousness of having done wrong and of the seriousness of her predicament; her many church friends have refused to believe in her guilt, and have lavished upon her their sympathy and tears, while the wily detectives have exhausted their resources in the terrible "sweat-box" in drawing from her only sweet smiles and polite but irrelevant replies to their sinuous questioning, until at length it pleased her fancy to graciously make the following voluntary confession to one of the officials

of the First Methodist Church: "I suppose people think that I do not realize my position, but I do. I know what I have done, and I know how serious a thing it is. I don't want to escape this time. If I did, it would be the same thing over again. I can't help it. This is the third time I have committed forgery, but the only time I got caught. The other times it was bushed up and settled. I want now to go to the penitentiary. I have no desire to escape."

The *Daily Times* has given very full reports of the case, and from a lengthy report of the latest phases I clip this significant paragraph: "She now seems to accept her crime as a matter of course, and is cheerfully resigned so long as it is not mentioned. She is as eager and interested to converse about church and Sunday school and mission work as ever. Apparently she does not consider that her actions have affected her religious belief or her social standing." Note that she was not restrained by her intense orthodox religionism from committing the crimes, and having committed the crimes, she does not seem to recognize any incongruity between her religious and her criminal acts. It would be of value to science to have a very thorough investigation made of the parentage, ante-natal conditions and lifetime environment of this poor girl. Did these inevitably lead up to the commitment of the crime—that is, did heredity and environment "determine" the "will" to commit the crime, or did she do so of her "free will" independently? And what of "punishment" if the former?

From the *Blue Grass Blade* of October 22nd I learn of the very serious illness of its editor, Charles C. Moore, of Lexington, Ky. Dr. J. B. Wilson, his close friend, had visited him, and in a long report of the case, remarks: "I found Mr. Moore in a serious condition, and suffering from heart trouble. He had not lain down or slept for ten days, and was in a feeble condition, but after a hypodermic was resting easy. Our old leader, I fear, is nearing the end of the journey of life—a journey fraught with many varied and remarkable changes. He may live on for a good while yet, but the nature of his trouble is such that a sudden call may be expected at any time." This news will be

a message of great sorrow to Mr. Moore's many friends, but I hope that by quiet and avoidance of extreme physical exertion and mental excitement he may not only safely pass this crisis, but live many years in the enjoyment of a serene life. Dr. Tilden, of *A Stuffed Club* fame, is the physician Mr. Moore should have, even if he can do no better than get his advice by letter.

No report of the Paine Monument Rededication at New Rochelle, N. Y., on the 14th ult., reached this office in time for a detailed publication in this issue. There was a large attendance, including not only Freethinkers, but other patriotic citizens. Representatives of the U. S. army, New York State National Guard, Grand Army of the Republic and W. R. C., Sons of the American Revolution, etc., were in attendance. School children sang patriotic songs, a U. S. army band furnished instrumental music; there was a street parade, headed by the city officials; addresses were delivered by Dr. Foote, Jr., Theo. Schroeder, E. H. Hall, Prof. Wakeman and Mayor Clark, and the monument was transferred to the city of New Rochelle.

Know Thyself: A Lecture by C. W. G. Withee before the Minneapolis Liberal League, April 19, 1905, is the title of a neat, well-printed pamphlet of 37 pages, a copy of which has been sent to me by the author. The lecture is one of exceedingly great interest, and the subjects discussed are handled in a rational, logical manner and the thought clothed in uncommonly good English that never releases the reader's attention from start to finish. No price is named, but I presume copies of the pamphlet may be obtained by addressing the author, 53 Summit ave., St. Paul, Minn.

Read Dr. Bowles' interesting article in this number on "Alcohol." It is good, though I do not agree with him in some of the opinions expressed. I may soon treat the question of "The Use and Abuse of Alcohol" from a somewhat different view-point.

Special attention of all readers interested in doing justice to the memory of Thomas Paine, the author-patriot of the Revolution, is called to the letter from J. B. Elliott, on page 438.

COMMUNICATIONS.

A PLAINTIVE CALL FOR BIBLES.

The October REVIEW has just come to hand. I enclose \$1.00 to continue my subscription for the year 1906.

I have had a letter from Rev. J. H. McCullagh, of Henderson, Ky., claiming that there are more than 12,000,000 children in the Southern States without religious training. To take care of these children and get them under "the sweet influence of the Bible" many organizations have been formed, etc. A request is made for Bibles and New Testaments. I have given Mr. McCullagh my opinion of the Bible, with many quotations from the harm-working book. His letter contained a long list of men all over the country to refer to. To me it appears that the theological mind is engaged in a vast scheme of graft to make money and add members to the different churches. The ministers of the present day seem to be moral cowards—afraid of losing their position of power and influence. I hope you will take notice of the move and write about it. I send all my REVIEWS away for others to read. MRS. M. M. TURNER.

Washington, D. C., Oct. 18, 1905.

CARICATURE AS ARGUMENT.

Your reply to my letter received. The fact that Christians have used ridicule against Paine and Ingersoll is no reason that we should not use the same weapon on them [1]. In our case we have a base of reason to work on, while to me it looks as if the opponents of Paine and Ingersoll were using a lever without a fulcrum [2]. Voltaire, I take it, was a pioneer on the frontier of Rationalism, and he used ridicule and sarcasm [3].

I defer to your strictures as a private opinion rather than as a dictum for the guidance of Freethought writers [4]. You university-bred chaps [!] may have delved deeper into the general ethics of religion than we of scantier education [5]. But as men of the world who brush up against the real thing in practice, leave us to our cherished methods of fighting fire with

fire [6]. Hyperbole, in either language or grotesque writings, may jar upon the super-esthetic soul but we mechanics [7] like it. I enjoy the articles in the REVIEW, and must confess that they are suitable for the above-average man [8]. Among the highly-educated class religion is regarded as a farce, accept as a club to keep the poorer class in check while it is being fleeced, beguiled by superstition and robbed [9]. Dr. Croffut stands very high as a man and neighbor in Washington City. He is a man of education and refinement and has a host of friends [10].

Arlington, Md., Oct. 11, 1905.

JNO. F. CLARKE.

COMMENTS.—1. Neither is it any reason that we should do so. But my point is this: Christians, by way of ridicule and slander, have exaggerated the errors, bad habits, etc., of Paine and Ingersoll, and by this unfair means defeated to a large extent their efforts at Freethought propagandism, showing that this mode of "argument" may succeed in the defeat of truth, but it bears no evidence of truth itself; and that Liberals denounce their opponents for using this unfair means, and it is just as unfair, and is inconsistent besides, for Liberals to use it against their opponents. Rationalism builds its faith on science and the modern-science method: is *that* science, or method of modern science? Caricature is essentially exaggeration, and *exaggeration* is only a polite, aristocratic substitute for the Saxon *lie*.

2. But their success with their "lever" shows that they must have had a "fulcrum," notwithstanding the "appearance" to you; perhaps it was ignorance and crudity. 3. Admitted. But ridicule and sarcasm may have legitimate uses when not based on misrepresentation. Notice that my objection was not to *ridicule*, but to a certain *kind* of ridicule—ridicule based upon misrepresentation or exaggeration or distortion. But the implements of the "pioneer" are seldom of use to those who come after him. Our American fathers used the animal trap and rifle, the grubbing-hoe and ax, and fire for the brush-heap: we use the plow, cultivator, reaper and steam transportation.

4. You take the right view of my writing. I write no dicta, but express my personal opinions, supported by whatever facts I present, and no reader is expected to accept the former unless he accepts the latter. 5. I don't like slang, but in this case I am tempted to say, "It is to laugh!" The idea of classing this

humble old typewriter with the "university chaps!" Well, yes; I have the honor of claiming as my *alma mater* the same university in which were educated Franklin, Greeley, Lincoln, and many more practical men—the University of Nature and Human Experience! As to "brushing up against the real thing," I assure you that I have been for over sixty years "up against," as you say, the realities of this world, including the methods of Christian polemics. 6. A very unhappy simile for your case. It was the founder of Christianity that first taught the doctrine of "fighting fire with fire," with a little brimstone to make it hotter. Science fights fire, not with *fire*, but with *water*.

7. I am a printer, and do all the mechanical work on the REVIEW. Besides, I have built houses and printing presses. So I am one of "we mechanics" myself. 8. Well, the REVIEW is intended for "above-average" people, and its readers are of that class. 9. Instead of the educated, you must mean the wealthy, aristocratic class. Many really educated people are poor, and very few of them, if any, are rich. 10. I have not said a word against the character or motives of Dr. Croffut. But the good as well as the bad, and even the wisest, make mistakes.

THE EDITOR.

THE HUMANITARIAN S. S. LESSONS.

I have seen your call in the REVIEW for opinions on the desirability of continuing the H. S. S. Lessons in the magazine and in Leaflets. They ought to be continued—they are good enough to last; and Mrs. Bliven (who prepares them) whom I have met at her house in Brooklyn, Conn., is a worthy woman with an earnest desire to benefit mankind, and has the ability to perform good work—which is manifest to all her readers. But the question seems to hinge on the support they receive.

Perhaps if the Lessons were made along Bible lines, exposing in easy phrases the errors and immoralities of the men who figure prominently in it, and at the same time give due credit for that which is worthy, the Rationalist public would be more interested. The lines upon which they have been constructed are high-toned and about right; but if they don't get sufficient support they might be changed a little in style,

but not in tone—Mrs. Bliven could not lower that; she is not that kind of a woman. The Rationalist public will do wrong if they discourage a faithful woman like Mrs. Bliven.

Springvale, Me., Sept. 25, 1905.

M. A. BRIGHAM.

—Last month I gave W. H. Kerr's adverse criticism of these Lessons, and above I present with pleasure Mr. Brigham's commendatory letter, as the best presentations of each side of the question that I have received; and I now add a few words from a letter received from J. E. Ficklin, of Corpus Christi, Texas:

"Now about the continuation of Mrs. Bliven's S. S. Lessons: put me down strong and hard *for* their continued publication, with a yearly subscription to help make my vote stand. I am a Sunday school by myself, and with those Lesson Leaflets I teach myself many a good hour's thought and imbibe much useful and practical information that I can impart to others. Keep on with the Lessons."

Some time ago, I am sorry to say, Friend Ficklin met with an accident in which one of his legs was broken—a very serious matter to one of "three score and ten years"; but I am glad to report that he has improved rapidly and is now able to walk without crutch or stick.—THE EDITOR.

A SUGGESTION TO PAINE'S ADMIRERS.

The recent victories in behalf of Paine will warrant a special birthday number of the REVIEW for next January. The acceptance of the monument by the city of New Rochelle, with a preacher's benediction, and much that will be written, warrants the admirers of Paine having everything of the highest order—photographic plates, writing and printing. I have obligated myself to the leading photographer for several views from which to have plates made for illustrating an article descriptive of the great event. Will you not in the next number ask your readers to send what they can afford toward the cost of furnishing plates giving views of the monument during the re-dedication ceremonies, with children in Continental uniform singing the songs of the Revolution, etc.

JAMES B. ELLIOTT, Sec'y P. M. A.

3515 Wallace st., Philadelphia, Pa., Oct. 19, 1905.

FROM DIFFERENT POINTS OF VIEW.

I received a sample copy of your magazine with invitation to subscribe. Being a Liberal, in the true sense of the word [1], and heartily believing in the motto of the L. A. Liberal Club, that "no subject is too sacred to be investigated, and it is a duty to hear all sides before deciding [2], I cannot endorse your editorial when you disclaim [3] against the "free platform and fully endorse the tyrannous acts of the P. O. Department. [4] The greatest danger threatening the people at the present time is the increasingly invasive acts of our P. O. officials, and it ought to be the duty of Liberals to protest [5] against such unlawful acts; even if at first such an unpopular, and to my mind rather idiotic publication as the one recently suppressed at Chicago is the one to suffer. "Eternal vigilance is the price of liberty." But being liberal and not expecting everybody to co-incide with my views, even if I think I am right, find enclosed the price of your magazine for a year.

Neenach, Cal., Oct. 15, 1905

H. SANDBERG.

COMMENTS.—It is easy to be mistaken; especially is this so when one draws conclusions from mere fragments of evidence and careless reading or listening. I will state my replies to the above criticisms in order and ask for a *careful* reading of them. 1. Of course Mr. Sandberg believes himself to be "a Liberal in the true sense of the word;" he would be a hypocrite if he did not; but notwithstanding the remark seems to imply that he thinks I am not "a Liberal in the true sense of the word," I will say that I am as I understand it. 2. The REVIEW has never expressed any sentiment in opposition to this, but its editor announces that it is devoted to certain definite objects and does not consider it necessary, feasible or proper to undertake to discuss every subject under the sun. This is an age of specialization. 3. What the writer means by the phrase "disclaim against" can only be inferred—it is a misuse of words. He seems to have misapprehended the meaning of the editorials on the "free platform." The objection was not against anyone's right to speak his honest opinions *at a proper time and in a proper place*, but against Liberals providing a place and

securing an audience at their own expense for the use of incompetent ignoramuses, imbeciles and persons of unbalanced intellect, however unfortunate and pitiable such people may be, to flaunt their crudities, absurdities and anomalous whims-whams in the faces of people of sound brains, education, good taste and good manners. I do not mean that any "Liberals in the true sense of the word" need restrictions—not at all. A large proportion of these intruders are persons having grotesque religious creeds to propagate, as the "holy jumpers," fellows of the "flying roll," professed Christians who have discovered "the true doctrines of Christ" and denounce alike all other creeds and Christians as well as the "infidels". And there is the late comer from Europe who has a mission to reform our Government, or else to destroy it—who has a burning desire to enlighten us benighted Americans who have always lived here in "slavery" and too ignorant to know it! Then there is—I'll let the reader name them "in the silence." 4. To this I will say that I have never "fully" or in any degree "endorsed the tyrannous acts of the P. O. department." The pages of the REVIEW show that I have not done so. But protection of innocent and pure-minded youth from mental and moral debauchery even by well-meaning people, is not tyranny. The P. O. Department has probably erred in many instances; "it's human to err;" but I would not presume to pass judgment upon any of its acts without making thorough investigation. And that I have not the facilities for doing. But some offenders have themselves published the evidence of their guilt and the necessity of their being restrained from continuing in the wrong doing. 5. "Protest" is too mild. We should protest against what we consider to be bad laws or misconstruction of good ones, but in case of "unlawful acts" it is our duty, not simply to "protest," but to prosecute the law-breaker.

These comments upon Mr. Sandberg's letter are not to be considered as personal—they are for general application, and Mr. Sandberg has supplied me with the text. I hope as he becomes better acquainted with the REVIEW, now that he is a regular subscriber, he will come to better understand its policy and aims and appreciate its labors for the advancement of Liberalism "in the true sense of the word."—THE EDITOR.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"
BY ELIZA MOWRY BLIVEN.

CONSCIENCE.

By Eliza Mowry Bliven.

LESSON XLVII.—FOR LITTLE ONES.

Every little child keeps growing and expects sometime to be a big man or woman. Some men are very bad. Name some bad things that some men and women do. You do not want to be that kind of man or woman. Name some right things that good men and women do. Those are the kind of folks you want to grow up to be like. If you keep on doing naughty things now—lying, stealing, whining, etc., or are dirty, lazy, cross, saucy or selfish, you will not get used to doing right and will grow up to be bad.

The little two-year-old toddler don't know right from wrong; don't know any better than to put his hand on the hot stove, run before a team, pull hair, strike, break or tear things, etc. How did you learn better? Sometimes by getting hurt, sometimes your mother or someone else made you stop, or said, "I wouldn't do that," or told you what harm it would do. Mothers, teachers and old folks have lived many years, and have kept learning what is right and what is wrong, what makes folks sick, and what keeps them well, good-natured, and happy.

LESSON XLVIII.—FOR GIRLS AND BOYS.

Why do men and women have to work? Somebody must plow, plant, build, make cloth, sew and cook, or we would not have any food, clothes or houses. Everybody ought to do their share of work. Don't say, "I don't like to work." Don't whine

or shirk. You want mother to be pleasant and do many things for you; cook enough good food, and always on time, etc. Just learn to work that way yourself. We can do hard work in least time and easiest by being pleasant, doing it well and promptly. After your work is well done you can enjoy harmless, healthy play thoroughly, untroubled by thoughts of "ought to," "did not obey mother," or fear of punishment or other bad results which follow wrong-doing, neglect, selfishness, etc.

Learning to do right and to avoid wrong is cultivating conscience. Conscience decides for us whether an act or word will please or worry, help or hinder, be just or unfair, be beneficial or harmful, and makes us fight down our selfishness and vicious inclinations, resist temptations bravely everywhere, and do our duty in the home, school, business and politics.

LESSON XLIX.—FOR GROWN FOLKS.

Christians teach that God made everything, knows everything, and is everywhere; that our soul is our part of God and lives forever; that conscience is the voice of God, helping us to choose the right and refrain from wrong.

If an all-powerful, all-wise and impartial being supplied conscience, all would equally know right from wrong, and hence all would do right and never make mistakes. Children would not have to be taught it, for if a soul lives forever it has always been full-grown and perfect. With God-made eternal souls, and everybody always doing right, there would be no need of schools, churches, officers, laws, jails, or home-training of children. If God made this life full of wretched consciences all eternity would be equally bad.

Materialists teach that there is no God; that every atom has always existed, each kind with its special chemical attractions whereby they combine to form bodies of limited durability; that plants and animals, including human beings, are combinations of atoms capable of growth by reaching out for food, and by reproduction perpetuating their own species.

Everything that grows also dies. Brain activity is fed by body activities supplying nourishment; hence our vitality, our

senses, all our mind abilities—thinking, memory, conscience—all our intelligence or soul—grow and die with the body.

Evolution teaches that all our organs and abilities have been developed by our ancestors' wants and striving to supply those wants. Organs and abilities, including those of the brain, grow by use, and each generation adds to inherited abilities. We inherit brain and brain activities from our parents, and then we develop those activities which we use most, and thus our conscience grows. Conscience is the ability of human beings to decide what is safe and beneficial, pleasing and helpful, and how to win friendship from our fellows.

Intoxicants, tobacco, gluttony and everything that injures the brain, diminishes conscience.

The Humanitarian Sunday School Lesson Leaflets are intended for use in homes, schools and Sunday schools, to help teach morality, health, nature study and good citizenship.

These LEAFLETS may be obtained in packages of 300 copies for \$1.00 or of 25 copies for 10 cents—all of one number or assorted. Address S. W. Davis, 852 E. Lee st., Los Angeles, Cal.

■ A copy of Paine's *Age of Reason*, complete, a book of 185 pages, sent *free* to any new subscriber who sends 6 cts. to pay the postage; for 4c. for postage, a copy of the book *Facts Worth Knowing*, or both for 10c., in addition to year's subscription.

A Universal Monistic Alliance, by Prof. Ernst Haeckel, in pamphlet form, just published at the office of the REVIEW—30 valuable concise scientific theses. Price, postpaid, 6c.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

■ Back numbers of the REVIEW for 1903-4 may be had for 6c. each, 10c. for two, or 50c. a dozen, my selection. No. 1 is out of print, and some other numbers nearly so.

History of the First Council of Nice, by Dean Dudley (see ad on 4th page of cover), price only 25c. Order from this office.

Life of Jesus, by Dean Dudley. For 25c. I will send you this book and also *Christian Religion and Church*, by same author.

PUBLISHER'S NOTICES.

Important!

¶ All subscribers who have not paid for the current year will oblige me much if they will immediately send payment to balance account at the end of the year 1905. Such may then remit for the new year, 1906, at some future time.

N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Payment may be made in advance for one year, or for six months, or for three months—to suit convenience of the subscriber. Clubs of from 3 to 10, 75 cts. each; 10 or more, 50 cts.

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ISSUED MONTHLY AT

LOS ANGELES, CAL.

SINGLETON W. DAVIS, Pub'r, 852 E. LEE ST.

Entered as second class matter at the postoffice at Los Angeles, Cal.
May 27, 1904, under the Act of Congress of March 3, 1879.

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VOL. III. DECEMBER, 1905. NO. 12.

Written for "The Humanitarian Review."

OUR HERITAGE.

CHRISTIAN AND PAGAN PARALLELISM.

BY JUDGE PARISH B. LADD.

(Continued from the November number.)

NOTWITHSTANDING the tragic end of philosophy in India, it created and has left a literature and given a philosophy to more than one-third of the human race—500,000,000* of men; 35 per cent of the inhabitants of the earth still follow the teaching of the great Buddha.

Afghanistan, Napel, Eastern Turkistan, Thibet, Mongolia, Manchuria, China, Japan, the Eastern Archipelago, Siam, Burmah, Ceylon and India, once marked the magnificent boundaries of its conquests, all without a conflict, without a single persecution—all by peaceable means, depending on reason and pure philosophy for its conquests. While Christianity with the world for a field, backed by a vast army of missionaries, who for more than 1,600 years have swarmed like flies over every nook and corner of the earth, with the Bible in one hand and the sword in the other, has succeeded in driving into the Christian corral only about 200,000,000* of people, a majority of whom possess reasoning faculties little superior to those of the Australian Bushmen; while the philosophy of

* These figures must be taken to mean the number of people who are alive today; the totality from the first to the present would be many billions in each case.—EDITOR.

Buddha has gathered under its wings the highest intellects of the lands over which its cars of humanity and toleration continue to speed their onward course, leaving benighted Christianity in its death-struggle to sink under the weight of science, history and common sense. "During twenty-four centuries," says a writer, "Buddhism has encountered and outlived a series of powerful rivals and today forms one of the three great religions of the world, more numerously followed than either Christianity or Islam."

So far we have had naught but authentic history of Buddha; but like all other great leaders, after the death of the philosopher a vast network of legends grew up around the man's real history, wherein he was conceived by a virgin, who gave birth to him under a sacred tree, where spirits of the departed protected him; sages from afar came to worship him; when a small boy he surpassed his teachers in knowledge. From the age of nineteen tradition loses sight of him until the age of twenty-nine. Tradition loses sight of the mythical Christ from infancy till he reaches the age of twelve years, when he is again lost sight of until the age of thirty.

Buddha is told by his twelve disciples that Brahmin priests threaten his life; to which he says, "If they revile me I will make no reply; if they strike me I will not resent the injury; and if they kill me, death is no evil, but eternal rest." When he was about to die of old age he instructed his disciples to go out and teach his philosophy to the world; to have their minds filled with truth and to do good to all mankind. What a contrast between this and "think not that I am come to send peace on earth, but a sword. I am come to set a man at variance against his father, and a daughter against her mother; and a man's foes shall be they of his own household." (Matt. x.)

While the real precepts of Buddha were never followed by the Christians, it will be seen how closely their priests, a thousand years after Buddha's death, took up the legends of that great sage and applied them to the life of their mythical hero. Not only the legends of Buddha, but those of the life of Apollonius and the visionary schemes of Plato were mingled and woven into the biography of Christ.

Let us now pass to the life of Apollonius, who was born at Cappadocia, about 6 to 4 B. C. E. The legends concerning this atheistic sage completely overshadow his real character. They run that he cured the sick, opened the eyes of the blind, made the lame to walk, raised the dead, cast out devils and did many other such wonders. Further details here are unnecessary, for some of the best Christian scholars admit that the biography of this man runs on the same parallels and in the same grooves with the gospel stories of Christ.

Zoroaster, *Zarathustra*, as rendered in Greek, lived not later than 1800 B. C. E. A Bactrian by birth; a reformer, not the author of a new religion. In early life he followed the caravans over the trackless wastes, where he inhaled that inspiration which gave vent to his hymns—*Gathas*. His life went out, not in search of new gods or religions, but to engraft on an old worn-out system a better life. It was the Magian religion, in its childish simplicity, which he sought to restore. Magianism, like Christianity of today, had forsaken the paths of virtue for forms and ceremonies and idols—sticks and stones. Nor is this state of things peculiar to any one religion, for it is an inherent quality or property belonging to all religious systems, in every one of which, Christianity included, the high ideals of life have been lost among the details of forms and ceremonies.

If Zoroaster left any writings they underwent many changes after his death. From the writings assigned to this sage a few facts may be gleaned from among the romances and legends—the Zend Avesta being the least tinctured with romance.

In the Avesta and the Yasht we are told that all nature rejoiced at the birth of Zoroaster; it was no little star of the East which followed and watched over his cradle, for the whole heavens and the earth smiled on his infantile face. While a mere boy his wisdom in debate overshadowed the officers of the imperial court; he passed through a mountain of fire unharmed; he turned his back on the devil, who offered him the kingdoms of the world to renounce his mission. It was not until he becomes thirty years of age that the gods permit him to enter on his divine mission, when he goes out into the world preaching and performing miracles. Finally he notifies his hearers to

prepare for the end of all things, for this world will come to an end during his lifetime. The later Avesta makes him the hero of a divine world, which ushered in at his birth, while the Yasma declares him to be the messenger of the only revealed religion of the god Ormuzd. In the Sha-Nana it is said that he was crucified at Balkh. The revelations given to Zoroaster by Ormuzd make man a free agent to choose between good and evil, and declare for a future life. With a change of names the biography of Zoroaster might be taken for that of Christ. Who did the borrowing? Certainly not Zoroaster, who antedates Christ at least 1800 years.

Finland Mythology.—The early life in Finland, not unlike that of Iceland and Scandinavia, gave birth to a religion of romance. Surrounded by snow-capped mountains and drifting icebergs, the long, dreary night called forth their love for song, where gods, heroes and fair maidens played their several parts, while the more sedate speculated on the origin of the universe. Nature had given them a love of poetry—the Runes were born. The desolation everywhere around them gave vent to ballads. All were sons and daughters of the heavenly powers. Their poems were a soft blending of the epic and ballad. The winter was long and dreary, giving time for thought, which reduced these ballads to writing: first thirty-five, later fifteen more, and the fifty made a volume larger than the Iliad, known as the *Kalevala*. It is said that these poems antedate those of Homer.

These verses begin with a recital of the cosmogonical acts of creation, at a time when the gods had not moved on the deep. They contain the same wild conceptions as with other primordial peoples. Out of these odes we read the life of a simple, peace-loving people who gave vent to their passions in reciting seed-time, harvest, marriage, deaths and funerals.

These Finlanders looked upon the sun as the source of all that was good for man; and on the moon and stars as lesser genii, all gods. In attempting to account for the origin of the cosmos and of man as in the Mosaic account, they borrowed from Babylon and spent their genius in the rehearsal of fairy tales—the usual folk-lore of our remotest ancestors. In its cre-

ative genius, the mystic egg, so familiar to the East and North, gave this people the germ out of which all else evolved. The Creator made the sun, moon, stars, fishes, birds, beasts of the field, and lastly man, each in its order, all told in the *Kalevala* about as told in the Hebrew Genesis.

The Finlander sees his own image reflected in all things around him; all, like himself, go to make up one great family in the boundless realms of space; a supreme god is the source of all that is good—he is our great solar orb. Ukko, the lord of the atmosphere, sends his son Wainamoinen into the world to teach music (the salvation of the Norseman), agriculture, and the will of the gods. This people adored gods and goddesses in great numbers. Magic was invoked to perform miracles. The serpent was deemed the most guile, and was the most dreaded, of all animals—the emblem of evil, ever in rebellion against the gods.

The custom of oxogamy, borrowed by the Hebrews and the Christians from the pagans, took possession of the ancient Finns, and in time forced the men of Kaleva to steal brides from the hostile tribes of the Pohja. Out of this custom sprang the most marvelous tales of the contests for brides, not alone between men, but between men and gods. These legends are told in a most charming way. Even the songs of the *Kalevala* were gathered on the wayside—blown from the tops of the tall pines and found in the forest depths. Rightly interpreted, this means from the poetic genius of all the people. These lays, says the *Kalevala*, "come to me as I follow the flocks in a land of meadows, honey sweet, and of golden hills; the cold has spoken to me, and the river has told me her rhymes; the winds of heaven and the waves of the sea have sung to me; the wild birds have taught me, the music of many waters has been my master." Tuonela is the home of Tuoni, who is the god of the nether world. As the people were brave, their land became the home of heroes, who make war on the men of Pohjola and at the end of the world will conquer them.

In the soft notes of the *Kalevala* we are told that Luonnotar, the virgin daughter of Nature, by a touch of the gentle wind and receding tide conceived, and after nine ages Waina-

moinen, a son destined to save the world, was born in a stable and cradled in a manger. Who did the borrowing here? These songs are much older than the stories of Christ.

Following the birth of this divine son, Ukko, the supreme god, sent an eagle which laid her eggs in the maiden's bosom; and from these eggs the earth, sky, sun, moon, stars and clouds were born; then was Wainamoinen borne on the foaming billows to his celestial home, from out of whose crystal portals he would for all time shower his blessings on his children of earth. Then did Wainamoinen plant the land with vines and corn and call on the god Ukko to send rain, and on Mother Earth to make the plants grow. While the seed was growing Wainemoinen rested from his labors; then came the harvest time, when the golden cucoo poured forth its melodious notes of praise to the gods of Kaleva. When Wainamoinen revealed in song the origin of all things, so charmed were the people with the song that Joukahainen in his attempt to rival it said: "When earth was made I was there; when space was unrolled I launched the sun on his way." Wainamoinen being enraged at this speech, invoked the aid of enchantment and threw Joukahainen to the ground where he remained until he promised the hand of his sister, Aino, to Wainamoinen. The mother was pleased, but the maiden sorrowed to become the wife of Wainamoinen. The story goes on in a most charming manner, telling of the maiden's flight, of her fate by drowning, and of darkness which followed. This death being reported, the mother's tears flow in rivers, on which golden birds pour forth their chanting melodies. Wainamoinen in sorrow sails over the waters in search of his lost bride; he fishes up a lock of maiden's hair, in which he finds the death of his bride. Here Mother Nature appears to console her son, who rises above adversity and goes to the land of Pohjola in search of another bride. A mother offers her only daughter, but Wainamoinen dislikes her and mourns the bitter bread of exile. He calls Ilmarinan, the maker of the sky, to his assistance.

Here Wainamoinen meets the maiden of the rainbow seated on the arch of the sky weaving the golden thread. She will become the wife on certain conditions; but failing to comply,

he curses fate and calls on Ukko for aid. Here the Kalevala introduces a new hero, Lemminkainen, a form of the sea-god, who is a profligate wanderer, but he succeeds in stealing the golden virtues of all the maidens of the island, 16,000 in number. Like Krishnu, he is the sun, and the maidens are the dew-drops which the sun steals away. The story is a long one, told in a most charming way, but time and space forbid details here. []

Like many of the biblical stories, all is allegory—representations of nature. Were the biblical legends told in charming ballads like those of the Kalevala they might live in poetry long after the demise of the two systems which they portray; but coarse and vulgar as they are, when the tragic end comes, as come it must, Hebrew and Christian mythology will sleep in eternity without leaving their record on the pages of time.

Legends of creation existed among all the pagan peoples, in substance resembling the stories told in the Hebrew Genesis, and all older than the biblical account.

The legends of Scandinavia run thus: Before the earth existed all was chaos and vapor, out of the midst of which flowed great rivers; the warm breath of Spring melted the ice, out of which issued a great spirit called Hel, who ruled in Helheim. This great spirit created the world, divided the day from the night, separated the land from the water, placed in the heavens the sun, moon and stars, and created the animals of the land and the fishes of the sea; and then the gods looked on their works and saw that they were incomplete without man. Then they made man out of an ash tree; for a help-mate they made woman out of an alder bush. The man they called Aske, the wife, Embla. The supreme god took to himself a wife from a giant race, and they had three sons, Odin, Vila and Ve, who became associate gods with their father. The gods then established their abode in a paradise called Valhalla. The sacred writings of these people declare the world will soon come to an end; that in the last days there will be war among the gods, fire will spread over the earth, the sun sink into the ocean and all life cease. Then the gods will create a new heaven and a new earth, where happiness will reign forever.

In the Zoroastrian account of creation we find an account of

a first man and woman, called Mashia and Mashiana, who were placed in the garden and put in communication with Ormuzd, the sun-god; that Ahriman the evil one, in the form of a serpent, entered the garden and corrupted the pair, who were then driven out. The Zend Avesta contains an account of a deluge, where a very pious man, Yema, was commanded by Ormuzd to build an ark, himself and family to go in and take with them all pure animals. The deluge came and destroyed all life except that in the ark. Yema then went forth and was commanded to cultivate the earth. Yema, like Noah, planted a vineyard and got drunk on the wine; he built cities, and by his descendants re-peopled the earth. The stories told in the Bible of the patriarchal descendants of Noah have their parallels with all the pagan peoples, much older than the Hebrews, showing a clear case of borrowing by the latter.

Here I give a collective batch of *parallel miracles*; Anius, high priest of Apollo, changed stone into wheat and wine. Alexander the Great was begotten by Zeus, as was Scipio by Jupiter; Augustus was the son of the god Apollo; Romulus and Remus, founders of Rome, were born of the vestal virgin Ila, with Apollo as father; Argus and Vulcan were born of the goddess Juno and begotten by a god; Esculapius, the son of Apollo, raised the dead, and Hercules raised from the dead Alceste, wife of Adonitus. Minerva brought oil out of a stone. Apollonius rivalled Christ in curing the sick and raising the dead, though an atheist; his powers in this line were certified to by some of the best scholars of Rome.

The Trojans received from heaven their idol, Pallas. Tros, king of Troy, was translated to heaven by Zeus. The holy women of the temple of Diana walked bare-footed over coals of fire made in honor of Apollo. The horse Pegasus, by a stroke of his foot, like Moses with his staff, caused water to gush from a rock. Pelopes, son of the king of Phrygia, after being torn to pieces, had the pieces restored, when life returned. Phineus, son of Mars, was born and nursed by his mother months after her death.

As the walls of Jericho fell by the sound of trumpets, so the walls of Thebes were built by the sound of musical instruments

played by Amphion. David F. Strauss, in his Life of Jesus, says the story of the miraculous preservation of the child Christ is but the old story told of Zeus, with a change of names only. The story told in the Pentateuch of the miraculous preservation of Moses in a basket on the Nile is but a copy of the stories told of Cyrus by Herodotus; of Romulus by Livy; of Sargon in inscriptions, and of Suetonius by Augustus.

All these old miracles were just as firmly believed in as are those told by the Hebrews and Christians, and that belief continued down to the final overthrow of those old pagan superstitions. The Christian superstition of today is nothing more nor less than a resuscitation of these old pagan myths; but all the same, the proletaire in the past had to be, as they have to be now, cajoled, humbugged and cheated by the priesthood.

Greece and Rome offer to the comparative mythologist a vast field rich in gods, trinities, miracles, crosses, and all the paraphernalia worn by the Christians. In short, the church did not start life with one new thing; its entire wardrobe was taken, borrowed or stolen from the pagans. In the very face of incontrovertible history to sustain this assertion, the priesthood has the affrontry to stand up and tell its hearers that Christianity is something new; that it is of divine origin; i. e., created, ordained and given to the world by their *deus primus*, the god of the Hebrews. Max Muller says we learn by comparing and by contrasting, that he who knows one religion only, knows none. This statement will cover 99 per cent of the Christian world; that is, ninety-nine out of every hundred Christians know nothing of the origin, merits or demerits of their own or any other religion; most of them having inherited the superstition are too indifferent to investigate the matter. Added to this, it may be truthfully asserted that a large percentage of Christians do not possess the requisite reasoning powers to reach proper conclusions on any subject. Most of Christians are content to take without question the statements of the priesthood on all religious matters.

Little more need here be said about the parallels of pagan Greece and Rome with Christianity. Not only were they prolific of gods, but everywhere they had national and local triads;

every province and every city had a trinity—three gods, one at the head, with two others, at first as mere attributes, but later as personified individualities. Miracles were the common property of all; gods were like men, and men were deified as gods. At the time of the birth of Christianity, the Roman world was flooded with old pagan myths, all believed by the proletaire to be true. Zeus and Apollo were as much realities as are the three of present-day Christians. Like the Christians, no amount of argument could reach or shake the faith of the pagans of Rome and Greece. Zeus resided on Mount Olympus, from whence he sent Apollo to deliver his messages to his people.

This state of things did not cease until the intelligence of the middle class joined hands with the philosophers and drove the priests and their gods out of the field. But the great herd then as now held to their faith until a new superstition, Christianity, was offered to them in lieu of the old faith. This new faith was largely grasped by the multitude of old women, slaves, beggars and the proletaire generally. (See Gibbon and Tacitus.)

But it must not be understood that the pagan tree bore Christian fruit at once, for Christianity, like Judaism, was of slow growth.

Most of the characters of the Old Testament and all in the New Testament, unless Paul be excepted, are pure myths, nor are the biblical writings ascribed to them their work; not even the Epistles ascribed to Paul are his work. All of the Old and New Testament Books, Epistles and other writings were made by unknown persons long after the events therein recorded are said to have occurred—set back for hundreds of years and ascribed to myths and persons other than the real authors, as with the Epistles of Paul written by a school of Paulinists some time during the third century.

All of the old pagan legends of the death, burial and resurrection of the sun-god grew out of a play on the fertilizing properties of primordial childhood. By long observation these children of the North learned that the sun, the head of their divine pantheon, the giver of life, light and happiness, had apparently on the 22nd day of December reached the farthest [and lowest] point to the southward, where for three days he

seemed motionless—in the grave of winter—when, on the 25th, having rounded the circle, he commenced to return north; rising from the grave of the cold, dead winter, he was the resurrected sun-god; the dreary, cold winter had been conquered—death had been overcome; he had atoned for the sins of all, and the summer was to bring a bountiful harvest and a new life and happy future was in store for all. It was a time of festivities with the pagans—rejoicing over the resurrection of the sun-god. The early Christians, in order to bring over the pagans, adopted this old sun myth in all its details and applied it to their mythical Christ. This device had the desired effect—the pagans seeing no difference between this and their sun-god readily assented to the new faith, thereby became as devoted to the new myth as they had been to the old.

This was the principal factor in bringing the pagans over to Christianity; deception first—later, force without stint.

The world has never been without a religion. As one wears out and ceases to be accepted by the middle class, it dies and another takes its place. The average man is no wiser than he who lived ten thousand years ago. Judging the future by the history of the past, most of mankind, ten thousand years hence, as today, will be paying tribute to sticks and stones. It will not be Christianity, but superstition in another form; creeds die and are buried, and out of their ashes others arise, like nations and empires. Rise and fall is the fate of all; animate and inanimate go the round, nor is the vast planetary universe an exception to this decree of fate. Change, eternal change, is everywhere stamped on matter. The earth and its inhabitants, but a mote in the sunbeams of eternity, the life of man but that of a day-fly—suffering, privation, misery, from the cradle to the grave, the lot of most men. As we live and hope—

"Some day philosophy, no doubt,
A better world will bring about.
Till then, the old, a little longer,
Must blunder on through love and hunger."

Alameda, Cal., October, 1905.

Written for "The Humanitarian Review."

REVELATION OF REVELATION. VARIOUS BIBLICAL TRANSLATIONS AND INTERPRETATIONS.

BY STEPHEN D. PARRISH.

"**I**T is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Jesus, as reported by Mark x:25.

This cuts out the rich Joseph of Arimathæa, who tried to save Jesus from the cross, and who, after the agony of the frenzied cry, "Eloï! Eloï! lama sabacthani?" had echoed away into the silence of death and the mob became satiated, "went in boldly to Pilate and craved the body of Jesus." If this *clôture* settled the matter as to Joseph and his fellow shekelaires, it was otherwise as to one of the malefactors which were hanged at the same time—"This day shalt thou be with me in Paradise." It must be borne in mind, however, that Joseph was both a lawyer and a member of the Synhedrion (improperly Scriptured Sanhedrim). The Synoptists were not very partial to the lawyers; particularly is this true of Mark. We are not certain that Jesus gave utterance to the thought expressed by the translators in my text. He certainly did not teach it, notwithstanding the subsequent efforts of the "system" to show that he did.

The artfulness to which many theologians resort in their expositions of The Word would be provoking were it not, as Prof. Draper says, "for their often pitiable lack of virility, which conduces charitable allowances."

"Inspired" expressions do not need the logic of construction in order to be understood by all men; but the interpretation of these, and of those of the Synoptists, have to be construed so as to fit into and support a given plan, scheme or system. The fact that there is no direct communion between the minds of men necessitates this method of procedure. Many men

and women now begin to realize that we are in a very peculiar predicament relative to these matters. "In days of old" (x y z), we are told, God talked to and communicated with the individual, but during the past many centuries he has done this to his children and now manifests his code of ethics for them through corporate institutions, communes, or other socialistic aggregations of men and women, the spiritual *dirigo* of each being *guled* [!] with a "Thus saith the Lord!"

These bodies have given to the Anglo-Teutonic, Slavo-Celtic and Latin world the various translations and interpretations of "The Word," the law and the gospels, so-called. A lawyer might term the latter "the last will and testament," but the court of high heaven would not admit it to probate under the diverse and conflicting constructions placed upon it by its would-be propounders and quondam keepers of the rolls. It don't come properly authenticated—the "heirs and joint heirs" are too much at variance.

No one has any objections to individual interpretations of this instrument, or other matters pertaining to state and salvation. The exception is to the imposition of institutionalized dead-sure interpretations, infallible constructions and absurd postulations upon children and thought-haltered men and women—forced one way or another to accept the same. The threat of eternal torment and other scheme terrors have lost much of their potency, but it is the miserable socio-materialistic penalty that hurts. Without this fear of social and business ostracism these fettering forces would fade away, leaving in all its beauty and simplicity only the logic of life based on the Decalogue and premised in the Beatitudes.

This effort at interpretation and construction was begun during the days of Celsus the Platonist (150 A. D.), and has continued with increasing diversity to the present day. This is the same Celsus whom Prof. Anthon says was famous as the bitterest critic of the ante-Constantine Christian system. He was initiated into the mysteries of the order and received into that secret society which was founded by St. Clement of Rome.

The teachings of Jesus *sans* the exegesis of synoptists and Petros-Pauline propoundings, are not objectionable to modern

socialistic thought, however much so they may have been in the days when Procurator Pilate endeavored to save him from the frenzied vengeance of the Cæsarized Judean system by resorting to every technicality, and appealing to every mandatory measure to which a Roman official could have recourse under the *Jus Palæstina Antiquam et Novellæ*.

Again to my text. Here is what the noted trinity of authority, Scott, Doddridge and Henry, say about it in their great combined Commentary, edited by Rev. Wm. Jenks, D. D.: "It is easier for a camel to go through the eye of a needle than for a man *that trusts in riches, or inclines to do so*, to enter into the kingdom of God." The disproportion seems so great that some divines have labored to bring the camel and the needle's eye a little closer together. One class of expounders (all moved by the Ghost, of course,) "imagine," says Jenks, "there might be some wicket-gate or door to Jerusalem commonly known by the name *Needle's Eye* for its straightness (difficult), through which a camel could not be got unless he were unloaded and made to kneel." This class of commentators say that "it might be." I suggest that it might not be; no one has ever heard of such a gate.

Rev. Smith, in his splendid Bible Dictionary, has much to say about the camel and the Jerusalem gates, but no mention is made of either the needle or the eye thereof. He and his "list of seventy-two writers" discuss many other features of the Gospels of far less importance than the one in my text—at least to the rich, provided there is any vitality in the scripture which marks out the only way unto salvation, so-called.

Simon Peter said to the churches in Asia Minor (now Turkey): "No prophecy of the scripture is of any private interpretation." St. Paul contradicts this. That is one reason why Paul is such a favorite with the Protestant churches. If the inspiration theory be correct, and the story of the Holy Ghost as told to us children be true, Peter is logically right and Paul is partisanly wrong. Be this as it may, the Pauline forces do not agree, and the Peterine party is silent as to the meaning of St. Mark in the text quoted. In Haydock's Family Bible (the Douay-Rheims version), the noted and gifted commentator

gives his exegesis of the 10th chapter of Mark until the neighborhood therein of my text is reached. That is passed over and the divine's expounding begins at the next thought section and continues to the end of the chapter. Wilmore's big Analytical Bible (King James version), with Dr. Philip Schaff's expositions and "comprehensive Bible help" from other authorities, likewise passes by on the other side when the 25th verse is reached. The marvel is not so much the disproportion between the two objectives, as suggested by the Revs. Henry, *et al.*, but that some theological partisan has not found a "needle eye gate" in old Jerusalem. Some of the Sunday-school lesson leaflets and books, of our childhood glories, did have an illustration of a "needle-eye gate" with a dromedary standing by, embodying the idea of the impossibility of the passage through thereof by the camel, loaded or unloaded. This picture was for the purpose of making an impression upon the youthful mind, and was based on this in-part-false statement by one of the so-called commentators, viz: "This powerful expression (Mark x:25) will appear less strange if we consider that the doors in the East, at least those of the enclosures about their houses, were very low—about three feet only in height—so made as some defense against the sudden incursions of the mounted Arabs of the desert. Through these their camels were made to enter, kneeling, with considerable difficulty. So that to force a camel through the eye of a needle came to be thought of." This lucid exposition of the "hard saying" is given by Jenks and assigned by one Harmer; but it might as well have been by x y z, so far as the authority is concerned. But men and women accept as true greater salvational errors than this.

Other commentators, after "prayerful deliberation," contend that the word translated *camel* sometimes signifies a *cable* or *rope*, which though not to be got through a needle's eye, yet is of great affinity to it." "A rich man," say they, "compared with the poor, is as a cable to a single thread—stronger but not so pliable, and it will not go through the needle's eye unless untwisted. So the rich man must be loosened from his riches and then there is some hope of him—that thread by thread he may be got through the eye of the needle, otherwise he is good

for nothing but to cast anchor in the earth." This apologist flourished at a time when there were no life-insurance companies and other custodians of public trusts.

This cable version seems to be based on the information Dr. Adam Clarke frankly gives: "Six manuscripts by the changing of a letter read *cable*—a mere gloss inserted by some who did not know that the other was a proverb common in the East." Who is right—the godly glosser (interpolator), who assumed that he had the right to do as he liked with his own manuscript, or the irresponsible scribe (Mark in this case) who wrote or dictated from memory the sayings of, and traditions concerning, Jesus? Thus are we confronted with contradictions, inconsistencies and absurdities, and asked to believe or be damned (boycotted). The system holds in one hand the Petrine formulary, and the Pauline dogma in the other—the Boanerges of today teaching that to be saved you must accept one or the other—but only one of the two is "according to scripture," and he who fails to obey the "blessed scripture" will surely be condemned.

There is an Arabian proverb very much like the one attributed to Jesus. In the Koran it is said: "He shall not enter there till a camel pass through the eye of a needle." This knocks out the rope theory, and supports the brave and honest Robert Collyer who, in commenting on this text, affirms that "*Jesus meant just what he said.*" But what did he say?

Bear this in mind: There is not now and never has been any such thing as New Testament writings in the "original Greek." See if any preacher will fully explain to you this theological fiction—"translated from the original Greek,"—and why it is used.

De Beza made his Latin translation at Geneva in 1556, and, of course, was more or less actuated by the influences of his environment and the tendency of that age. These elements the average scripture translator ignores. Beza was no exception, but remember that the "royal Roman" cannot be twisted and distorted as has been done with Anglo-Saxon and Teutonic words. Beza tried to do so but he failed.

Richmond, Ky., Oct. 20, 1905.

Written for "The Humanitarian Review."

SUNDAY LAWS.

BY MRS. C. K. SMITH.

BESIDES the Jews, a law-abiding people who observe Saturday, the seventh day of the week, as the Sabbath, there are the Second Adventists and the Seventh-day Baptists, who religiously keep Saturday instead of Sunday as a day of rest and worship. All of these are just as devout and eager to obey and follow the teachings of the Bible as those clergymen and others who are so strenuous in their observance of Sunday and desiring laws compelling all to do the same. Such laws would be unjust, unconstitutional and contrary to the teachings of not only the Old Testament, but of the New.

Read what the Apostle Paul says in the 14th chapter of Romans, when he went to Jerusalem to confer with the church at that place, how he urges mutual forbearance in these words: "Let everyone be fully persuaded in his own mind." (v. 5.) Sunday advocates should read the whole chapter; also Paul's letter to the Colossians on the same subject: "Let no man therefore judge you in . . . respect of a holyday, or of the new moon, or of the sabbath days." (ii:16.) Why need any of us today be more strenuous in this matter than the apostles?

Many years later than the time of Christ's apostles, Constantine, emperor of Rome, said to be the worst person that ever trod the earth excepting Nero, ordained that Sunday should be observed instead of the Jewish sabbath—so many holidays interfering with secular duties, it was claimed.*

Sun-worship is said to have been the earliest form of wor-

* The *real* reason was this: Constantine having professedly renounced paganism and embraced Christianity, desired to Christianize his pagan subjects, and this concession to their inherited prejudices, as sun-worshippers, in favor of the Sun's Day, was thrown to them as a sop. In fact the fixing upon the winter solstice as the time of the birth of Christ was for a similar purpose—and these concessions were not radical, for Christianity was then known to be but a variant of pagan sun worship—a mosaic of many preceding forms.—EDITOR.

ship. When a Jew back-slid, it was into sun-worship. The sun in the sky was the son of the beautiful, chaste and immaculate virgin, Dawn. His birth was heralded by a star, which rises triumphant out of the grave of night. He is the great miracle-worker, whose holy day is the Sun's Day—Sunday.

Mr. Mangasarian, in one of his lectures to the Independent Religious Society of Chicago, said that he thought ministers cared more for saving Sunday than for helping the people.

In the *Christian* for Nov., 1905, the editor says: "From the center of the sun all life flows. The sun-worshippers did not worship an idol. They were worshiping light. Elohim was the Father of Lights. Man's heredity is in the sun."

In early times Sunday was not considered a sacred day; people returning from religious service went about their daily affairs or amusements. Truly there is more scripture favoring the seventh as a sacred day than the first day.*

Close the saloons on Sunday and all other days of the week.

San Diego, Cal., Nov. 3, 1905.

* There is absolutely nothing—not a word—in the Old or the New Testament "favoring," by command, recommendation or even hint, the keeping of the first day of the week as a sabbath or a sacred day; the *only* authority for it is Constantine and the Roman Catholic church. At first the Christians kept the seventh day or Jewish sabbath as a sacred rest-day and to some extent observed the first day of the week as a day of rejoicing because the Savior was believed to have rose from the grave on that day, and they called it, not the sabbath, but the "Lord's Day." In the year 321 the Emperor Constantine "enjoined on all the subjects of the Roman empire to observe the Lord's Day as a day of rest," and it became the sabbath of the Romish church and from that inherited by Protestantism.—ED.

Written for "The Humanitarian Review."

RATIONALISM IN NEW ZEALAND.

Canterbury Freethought Association.

THE following communication from the Hon. Secretary of the Canterbury Freethought Association of Christchurch, New Zealand, was received a little too late for insertion in the November REVIEW, but it contains interesting information just as timely for this issue.

EDITOR REVIEW—*Dear Sir;* In the July number of the HUMANITARIAN REVIEW, page 273, I read a paragraph, relating to Revivalist Torrey's calumnies on Thomas Paine and Robert G. Ingersoll, stating that "Evangelist Torrey has been telling his London audiences that while in New Zealand he 'converted the secretary of the Christchurch Atheistical Society.' Will Friend Allen please send me the truth of this matter for publication in the REVIEW?"

Well, sir, right here I give this statement an *emphatic denial*. It is true that there was such a man as Torrey, revivalist, here, and crowds of gullible people attended his meetings, and I hear that many of such went to his penitent form—but not Henry Allen, Hon. Secretary of the Canterbury Freethought Association! I have no time to waste on such pious moutebanks.

What impertinence of this fellow, to make such a statement, knowing it to be devoid of truth! What will not men of his class stoop to say or do? I have utter contempt for such men. Our previous Hon. Secretary, Mr. Charles Stowell, held office about ten years, but old King Death snatched him from us two years ago. He was buried by our Association and a beautiful and fitting gravestone has been erected to his memory by the Association. Comrade Stowell was a staunch Rationalist, and died one at the age of fifty years. I was appointed to the office then made vacant, and I have performed the secretary's duties ever since. So much in confutation of Torrey's statement.

You will, I am sure, be glad to know that the Rationalistic cause is progressing apace in New Zealand; and though we do

not hear of "sudden conversions," we know that the movement is based upon firm foundations and is making itself felt in our social and political life. Did all the Rationalists in this city attend our meetings, it would be necessary to engage the largest hall available to accommodate them. Last Sunday evening we had for consideration a lecture by W. W. Collins on "Rationalism and Responsibility, or How best to Promote Individual and Social Well-being." The address was almost a new departure, although we have great variety in the discourses. The lecturer pointed out the responsibility resting upon professed Rationalists in their intercourse with and bearing toward humanity, and how much depended upon individual conduct. Rationalists had assumed a position and had a power for good, and their influence should always be exercised in the interest of truth. The lecture was greatly appreciated.

The winter session of our Literary Society in connection with our Association closed last Monday evening with an address by the president (Mr. Coliins) on "Culture," and Sept. 29th the members gave a *canversazione* and dance at the Caledonian Society's rooms. There was an excellent gathering and all seemed to enjoy themselves—particularly the elder members who had been invited to the function. This Literary Society has been a distinct feature in our work and marks an epoch in our career. The attendance has been as high as sixty-five—mostly young people. Once a month a musical evening was observed, plenty of talent being available, both vocal and instrumental. The Society goes into recess during the summer and will re-assemble again about April next, when it is fully expected that the membership will be very largely increased and still better work be accomplished. Our meetings are held in the handsomest hall in Christchurch, and, though not the largest, it will seat 1,200 people, and we hope sometime to fill it regularly.

The Canterbury Freethought Association began its career Sept. 4, 1881, and so has passed its 24th anniversary. A number of those who were at its inauguration are still living.

Yours fraternally,

HENRY ALLEN.

Christchurch, N. Z., Oct. 3, 1905.

THE HUMANITARIAN REVIEW

The Highest Duty of Man is his Duty to Mankind.

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

Subscription, \$1 a year; 6 mos., 50 cts.; 3 mos., 25 cts.; Clubs of 3 to 10, 75c. each; of 10 or more, 50c. each. Foreign, 5s. 6d. One copy, 10c. Payable in Cash, or P.O. or Ex. Money Order.

VOL. III. DECEMBER. 1905. NO. 12.

EDITORIAL DEPARTMENT.

The editor's "Thanksgiving turkey" was a "myth!"

This number (36) of the HUMANITARIAN REVIEW completes Volume III., and ends the third year of its publication.

Shall the REVIEW begin the New Year and Vol. IV. with plenty of good cheer? I would like to receive a *New Year's Letter* from each reader of this number.

Moses, Samson, Jesus, Paul—not men, but nature-myths—each but a variant of the ancient myth of the sun and the year. They are poetic personifications, similar in many respects.

New subscribers who send their order and one dollar for the REVIEW for the year 1906 (Volume IV.) during this December will get a copy of Prof. Ernst Haeckel's *Monistic Alliance* as a premium. "Do it Now!"

Bro. Kerr complains that Freethought editors do not "assist me" (him) to organize all "anti-Christians" into his proposed "Church of Humanity," and completely ignores the fact that there is already in existence two National and a large

number of local Liberal organizations. He has not yet shown that his church would be better than any of these. So far as I know, all Liberal periodicals are favorable to organization, but do not champion exclusively any one now in existence.

A large proportion of the REVIEW subscriptions begin with No. 1 of the volume, and are paid up to the end of the year. To find if this is your case, examine the wrapper on this number; if "36" in pencil is there, the time paid for has expired.

To each old subscriber who will send in his renewal for the year 1906 and one new subscription, with \$2., before Jan. 1st, I will send a copy of Prof. Wakeman's booklet, *Science Is Religion*, and the new subscriber a copy of Haeckel's "Theses."

Paul is the "hero," not the author, of the Epistles. Paul is no more the name of the author of the Epistles than is "Little Paul" the name of Charles Dickens. So-called profane history gives no trustworthy evidence that there was a man Paul corresponding with the character Saul-Paul of the New Testament.

Christianity is claimed to be a monotheistic religion by its propagators and defenders, and even Rationalists generally so consider it. But this is much nearer true of Mohammedanism than of Christianity. As writers on comparative religion classify gods, Christianity has a pantheon: Jehovah (the *deus primus*), Jesus Christ, the Holy Ghost, and Satan; and the Roman Catholics add a goddess, the Virgin Mary, "Mother of God." Satan is as properly a god as Anubis, Erebus, etc.

The Bible a Collection of Nature-Myths.

It is impossible for anyone, believer or unbeliever, to understand the nature of the Bible stories and Jewish and Christian rites, ceremonies and doctrines, without he first clearly understands the structure and apparent revolution of the zodiac and passage of the sun through its constellations, and the correspondence to one another of the Northern and Southern constellations, sun's Northern and Southern Declinations and its Rising and Setting, Summer and Winter and Day and Night, moon's Waxing and Waining; Movements of the Planets, stars

as Heralds of Dawn, Solstices and Equinoxes, including Temple Orientation; also the Dry and Rainy seasons, Rise and Fall of the Nile and of the Tigris and Euphrates. And with this, the principle of mythology whereby certain doctrines of creation, human life and destiny, moral laws, religious rites, etc., are by analogical reasoning deduced from this correspondence in natural phenomena.

Ethical Culture Essential.

Is it true that it is only necessary that people be brought to know right from wrong in order for them to refrain from doing wrong and persist in doing right? Are not most criminals well aware of the wrongfulness of their acts? Knowledge alone is not, I think, sufficient. Intellect is neither moral nor immoral. The propensity to do right or wrong is a matter of feeling—of blind impulse—of appetite or desire. Men eat and drink, says science, for the purpose of supplying materials for the growth or replenishment of the body; that is as intellect sees it. But the man eats and drinks to satisfy his appetite—to produce a pleasurable sensation—feeling. He will eat and drink though he be totally ignorant of the physiological offices of food and drink, and make many errors as to kind and quality of his food; and he will eat and drink if he be a learned physiologist, and, as a rule, he will commit *the same errors*. He leaves his intellect in his library when he goes into the dining room. *Culture* is needed as well as knowledge—cultivation of right propensities, appetites, impulses and sentiments up to the formation of good—right habits. Wrong-doing is largely a result of shortsightedness; impulse “cannot see beyond the end of its nose.” The epicure and the criminal seek immediate pleasure, and go upon the principle of “A bird in the hand is worth two in the bush,” even if the one be a crow and the two be partridges.

The *Wall-Street Journal*, some weeks ago, said: “One of the problems of today is, how to establish a higher standard of morality. It ought to be clearly understood that it is as immoral for a corporation to steal as it is for an individual; and that it is as criminal to steal from a corporation as it is to steal from an individual; and that it is as bad for an official or director of

a corporation to use its funds, of which he is a trustee, "to enrich himself at its expense, as it is for a burglar to break into a vault and rob a bank of its assets."

The thieves, defaulters and misappropriators do already "clearly understand" that. But they have cultivated their inherited selfish propensity of acquisitiveness and neglected to cultivate their humanitarian sentiment of conscientiousness. The roots of the evil reach down deep into ancestry, the tree was cultivated in the home and not restrained in the school, society tolerated its flowers, and it bears fruit in the counting-room and the office, and the offender and the public alike taste its bitterness.

Bloody Sacrifices in America to the Demon of Inherited Savagery.

From Norfolk, Va., comes an Associated-Press dispatch of Nov. 20th, saying that Grover Cleveland and Paul Van Dyke of Princeton University had "spent some time gunning in the preserves of" a certain sporting club, and that Cleveland had "returned to Princeton carrying with him eighty fine birds. Besides this, he had shipped ahead to Mrs. Cleveland a large quantity of game." Granting that man is justifiable in killing "fine birds" when needed for food, what shadow of an excuse has Mr. Cleveland for such wanton butchery as this? His only motive for such slaughter is identical with that of the savage head-hunter; and he is morally far more culpable, because of his advantages of education and civil environment. What a shame and disgrace to the name of American civilization is this persistency of this savage instinct in our university educators, and even our Presidents and ex-Presidents! The officers of a democracy or republic are a fair reflection of the degree of civilization—stage of intellectual, esthetic and moral development reached by its average citizenship, and in view of the fact that most of our holders of public trusts, including our ex-President and our President, are enthusiastic lovers of blood "sport," can we rightfully claim to be civilized? We may be "a Christian nation" (something we should not boast about but be ashamed of), but we are certainly not a nation of *humanitarians*. Think of the base barbarism of a man who

can take delight in terrorizing, mangling and slaughtering beautiful and innocent birds—life-loving, sentient beings, unprovided with anything like adequate means of self-defense—and of the public sentiment that approves of his murders and applauds him for his pseudo-prowess, and of the voter who will assist to place him in charge of the public's affairs, even to the head of those of a great nation! The old Mosaic commandment, "Thou shalt not kill," is far too indefinite; it should be, Thou shalt not terrorize, maim or kill from malice or for sport. Let us be not merely civil, but kind; let us cease to sacrifice life on the altar of sport to the grinning demon of savagery.

Deistical Hymns.

A Chicago dispatch of Nov. 17th says that "Lead, Kindly Light," President McKinley's favorite hymn, was yesterday declared unfit as a song of praise and worship of God, by Rev. W. A. Patterson of Princeton, Ind., in an address at the United Presbyterian psalmody convention. "The song," he said, "may mean anything that any man chooses to make it mean, be he a Christian, atheist or Buddhist." Neither this nor that other McKinley favorite, "Nearer, my God, to Thee," are Christian hymns; the authors, I believe, of both the words and the music, were deistical Freethinkers.

Priestly Fakerism.

An Associated-Press dispatch from Rochester, N. Y., says that the priest of a Catholic church in that city had ordered the baptismal font draped in mourning as a protest against the dearth of births in families attending his church, there not having been a christening in the church for six weeks! I would suggest that a more effective plan for securing the desired increase of infantile initiation into the Catholic hierarchy would be for the priests to each marry a nun and take a job with some contractor at grading a railroad track. Thus both the priests and the nuns would be fulfilling the mission nature designed them for, and incidentally they might add to the church membership. What a silly piece of fakerism that was!

Marriages, confessions, births and deaths make "business" for the priests, and I suppose that should the death rate materially decrease the priests would drape the empty biers in mourning as a protest against the more hygienic living of the people; and should the people reform their morals so that they would have few sins to confess and no occasion to be hung, the priests would drape in mourning the unused confessionals and the obsolete gallowses as a protest against doing right!

Commendable Zeal.

In a recent letter from Miss Joja Wallace, of Rogers, Ark., the writer, who is temporarily away from home, says: "I miss the REVIEW very much. When I am at home I hardly have it long enough to read it—Papa either has it or else he has lent it to some one. When I get it, I read it all through before I stop," and subscribes herself, "Your 'Humanitarian' friend." Miss Wallace is not only a subscriber, but has ordered quite a number of copies sent to friends—and she always sends along the pay for them. I wish the REVIEW had ten thousand such "Humanitarian friends": it would soon become a magazine of such size and excellence as would *command* attention, respect of opponents, confidence of friends, patronage of advertisers and success as a propagator of Rationalistic Humanitarian principles. Miss Wallace has just entered upon the most noble and honorable vocation of school-teaching.

Evil Results of Biblical Fanaticism.

At San Diego, Sept. 3d, a man undertook to demonstrate the "saving power of faith" and that he was a true believer in Jesus Christ by the "drink-any-deadly-thing" test, but ignominiously failed. He attended services at the Nazarene Mission and arose and combatted some of the doctrinal points advanced by others. Producing a bottle, he said: "Only faith is necessary. If I have faith I can drink this and it will not hurt me." He then drank the contents of the bottle, carbolic acid, and a moment after fell to the floor and soon died. He was unknown in San Diego, and his name could not be ascertained. It will not do to take some New Testament "sayings" too seriously. Even

the Golden Rule will not always "work both ways" and the Lord's Prayer is a poor substitute for work, honesty and prudence for the man who wants bread, a clear conscience and a will to resist being "led into temptation" by his Heavenly Father or anybody else. Much of the Bible teaching, if put into practice, would lead to disastrous results, as in the above case. The best antidote for the poison of biblical fanaticism is science and common sense.

* * * * *

OBITUARY.

LADY FLORENCE DIXIE died Nov. 7, 1905, at her home, Glen Stuart, near Annan, Scotland, at the age of about 45 years. Lady Dixie was well known to readers of Rationalistic literature, as an extremely industrious and prolific writer of verse and prose fiction, the moral of which has been humanitarianism—humane treatment of animals, philanthropy, betterment of the conditions of womanhood and Rationalism in morals and religion. Her latest and apparently most ambitious literary work, entitled *Izra*, has been published serially for some time in the *Agnostic Journal* (weekly) of London, and was abruptly suspended recently because of the author's illness. It may be that the manuscript was not finished and the story must, very unfortunately, be left incomplete. Lady Dixie was a friend of the REVIEW, and some of her productions have been published in its pages. Thousands of readers will mourn the untimely death of this kind-hearted genius; but she is immortal in her good works. May many emulate her noble example!

* * * * *

Humanitarian League Publications.

The Humanitarian League (British), having headquarters at 53, Chancery Lane, London, Eng., is a very commendable organization, and a similar one in America could do good work. I hope to print in a future number of the REVIEW the "Aims and Objects" of this association as formulated by itself. I have lately been favored with copies of some of the League's publications, and will mention here two neat booklets, *What It Costs to be Vaccinated*, and *Facts About Flogging*, 15c. each, published for the League, by A. C. Fifield, 44 Fleet st., E. C., London.

The World's Greatest Problem Solved. Are We Immortal?
All of the Arguments of all the Ages and Nations For and Against the Belief. A New Plan of Salvation. By T. S. Given. This is the ambitious title of a pamphlet of 144 12mo. pages, just published by the author at 2706 Garland av., Louisville, Ky. I have not as yet given the book a thorough reading, but from a cursory examination find it to be of considerable value as a collection of various arguments, in brief, for and against the theory of a continued personal, conscious existence after death, but the author's promise of the "problem solved" is not made good from a scientific point of view.

Theodore Schroeder, president of the Brooklyn (N. Y.) Philosophical Association, announces that *The Arena*, of Trenton, N. J., for December, will contain an article by him on "The Evolution of Marriage Ideals," and that "it will not please the conventionally cultured, but contains thought-food for robust intellects. The editor calls it 'bold and powerful.'"

Several correspondents have asked who are the publishers of Prof. Ernst Haeckel's works. In German, Alfred Kröner, Stuttgart, Germany; English translations, in America, Harper & Brothers, New York. I have published and have for sale only his "Monistic Alliance" pamphlet; price 5c., by mail, 6c.

W. T. Hutchins and Prof. J. S. Loveland have recently delivered some exceptionally able addresses before the Los Angeles Liberal Club.

Persons living in Los Angeles or vicinity who wish to become subscribers, or those wishing to renew, should, if not convenient to call at the office, send payment by postal money order, as I am all the time too busy to call to solicit or collect.

Back numbers of the Review for 1903-4 may be had for 6c. each, 10c. for two, or 50c. a dozen, my selection. No. 1 is out of print, and some other numbers nearly so.

Any old subscriber who will obtain three new ones for one year each will have his own subscription set ahead one year.

See, on the third page of cover, advertisement of two pamphlets just published at the Review office; they are valuable booklets.

COMMUNICATIONS.

A SENSIBLE THANKSGIVING OFFERING.

I am receiving the HUMANITARIAN REVIEW and am much pleased with its contents—so much so that I am going to introduce it as a Thanksgiving offering to my friend in —, to whom please send it one year, and continue my own subscription for the coming year, for which I enclose P. O. M. O. for \$2.00. I value the very name "HUMANITARIAN" in connection with new thought. The November number is just received.

Springfield, Mass., Nov. 7, 1905. NELSON ADAMS.

A NEW ORGAN FOR THE "C. OF H."

Yours of the 6th at hand. I expect to publish another paper in place of the suspended *C.E. & G.D.* soon, as a church organ, and will send you an ad for it when I get it out.

I am sorry a man of your age has to do so much work for so little pay. It seems to me that all anti-Christian editors are making a grave mistake in not helping me to build up a society so that editors and teachers of our class can be better paid and younger people be trained to do the work. People will continue to worship a creation fiction named God and a dead man named Jesus until they are taught not to do so, and that can be done only by an organized society. W. H. KERR.

Great Bend, Kan., Nov. 11, 1905.

From the Secretary of the Friendship Liberal League, Philadelphia.

Of the HUMANITARIAN REVIEW for October I must say that I enjoyed very much the reading of the splendid articles which are in that number. I will recommend the REVIEW to my friends, and try to induce them to subscribe for it.

Reading Dr. York's letter reminded me of olden times, when the Doctor was very vigorous in the Freethought cause. And what splendid audiences turned out to hear him when he was in Philadelphia! But, alas! we have the same complaint to make as that of Dr. York, inasmuch as there is no young men coming up to take the places of the old but once-vigorous war horses. The Doctor has my sympathies in the affliction

of his beloved wife, for I am in similar circumstances, only I am so fortunate as to have a faithful daughter to attend my helpless invalid wife. It is a pity the workers grow old, but in the economy of nature there is no redress. Yours faithfully for the grandest cause on earth, GEORGE LONGFORD.

Philadelphia, Pa., Nov. 9, 1905.

PRAYERS ARE USELESS.

Is it not strange that in our 20th century men of otherwise good judgment, are as stupid as mules and do not reason at all as to religion? We hear of heathens that worship gods of stone, yet these people are more reasonable in worshipping a visible god than the Christians of today who worship a dead Jew long past and gone. The greatest of inconsistencies is that of praying to a deity who is as mute as the god of stone—often pleading on each side of hostile forces in war to favor their battles. In our four years of conflict with the slave oligarchy God seems at first to have had a preference for slavery; but when the big guns of the North crushed the rebellion and became victorious for freedom, he seems to have changed his mind.

Do those who pray, "Give us this day our daily bread," ever receive bread in answer? The fact that all who pray for daily sustenance are constantly engaged in some bread-winning vocation proves their lack of real belief in the efficacy of prayer. Some believe that prayer is simply acknowledgment of dependence upon a superior being, or a form of church service to a god who receives their petitions and praise in utter silence; and yet a selfish hope for personal benefit is at the bottom of every prayer. The sailor who prays for a fair wind for himself asks for a head-wind for other sailors in a different course. It is curious that in our time our President authorized the setting apart of a day of thanksgiving and prayer. Does the law of our land warrant him such a right? [The unwritten law of *Custom* is sterner than the national statutes, and a President who would be so rash as to violate that law would be assaulted by a hundred million voices and ten thousand newspapers, if not, indeed, by the assassin's pistol.—ED.] The church of to-day is licensed by the State to rob the people of their good

sense in making supplication to a deity that he ("God") shall rule this country, which is in direct violation of our constitution. Any public officer who is in sympathy with a "divine government" for this country is not worthy of his place. When a president of the United States takes possession of that high office and kisses the Bible in token of his certification as a worthy person for that position, I think he is either a hypocrite or is unqualified for that office.

A. LUTTERMAN.

Ackley, Ia., Oct. 22, 1905.

"REVIEW" SENTIMENTS JUST SUIT HIM.

Your HUMANITARIAN REVIEW for October came safely and I was greatly pleased with your notices of my books.* I am told that people in the West are very religious [1]; do you find many philosophers [2] among them? Your sentiments just suit me: I think we should try to excel the Christians in honor and usefulness. Yours truly,

DEAN DUDLEY.

Wakefield, Mass., Oct. 25, 1905.

REPLIES.—1. Well, now, if there is any religion on the earth that has no votaries in California I have never heard of it. Of course we are "very religious:" a San Diego man out-did old Abraham by actually sacrificing his young son, and another near Los Angeles did better still and offered up (in death) two of his children. Then, we have a large percentage of saloons, churches, murders, suicides, divorces and clerical elopements, and so this is truly "a Christian country." 2. O, yes, but they are like "angel's visits." They all take the REVIEW!—ED.

FROM THE "CROWN OF THE VALLEY."

Friend Davis: THE HUMANITARIAN REVIEW for November is a most excellent number, as indeed its predecessors have always been. I think you are pre-eminently right in regard to ridicule and slander as weapons for rationalistic thinkers to wield against intellectual antagonists or opposing theories. They have past their period of vogue and usefulness and belong

* *History of the Council of Nice, and Life of Jesus.* See the advertisement on last page of cover.

to the past, to where they should be relegated. No reasoner has time or energy to waste on the obsolete. Earnest investigation, history, literature and learning demand all the effort of serious reformers and furnish the mind's store-house with an abundance of logical, convincing, incontrovertible argument against error, venality and corruption in every avenue of human welfare.

In these 20th-century days, those who have not travelled along the highway of mental development beyond the points of ridicule, jokes and puns, are not likely to be of great potency in the ranks of Rationalism and reform. Freethought and science are appealing to the thoughtful with logic and facts, not bombast, ridicule or personalities which belittle, and it is from the thinking elements of superstition's votaries that the ranks of Liberalism and Rationalism are securing their reinforcements. In fact, modern intellectual advancement in the churches is doing a grand work preparing the minds of the more intelligent of their adherents for the reception of scientific and rational truths.

Dr. Bowles' paper on "Alcohol" seemed to me very able, but its force is much weakened by the concession of necessity of alcohol in medicinal preparations and medical practice. Is it not somewhat of a misnomer to call the medical practice of today "science," when it has not in all the ages discovered a perfect substitute for alcohol in the treatment of disease?

There is a question which has been on my mind much in the last few months that I am extremely anxious to have the editor or some other person answer : Is there a justifiable reason for the "death-like silence" of the Liberal press as to the arrest, trial, conviction and imprisonment of Dr. Sonnanstine, late editor and publisher of the *Pink Iconoclast*, of Colorado Springs, Colo?

Through personal correspondence with the Doctor and his representatives, and such other sources of information upon the case as I am able to procure, I am satisfied of his innocence of crime, and that it is an expression of bigotry and deviltry among the cohorts of corrupt State and church officials. It is a parallel to the D. M. Bennett, Heywood, and other cases of

wide notoriety. If Dr. Sonnanstine is or is not guilty as charged, the Liberals have a right to know it. Is not that decision of the Colorado court of most vital importance to not alone the Liberals, but to every liberty-loving person, and particularly Freethought and reform journalists?

Pasadena, Cal., Nov. 18, 1905.

F. E. STURGIS.

REPLY.—I can speak for the REVIEW only; editors of other Rationalistic publications may have other reasons than those I here give. I have had no personal acquaintance with Dr. Sonnanstine and know nothing of his character or of the evidence of his guilt or innocence. That he was tried and found guilty by a court is at least *presumptive* evidence of his guilt to those unacquainted with the facts or the testimony of witnesses. I have, however, like Friend Sturgis, seen certain letters written by some of the Doctor's friends and relatives, giving their version of the affair, but I have no means of knowing that their version is correct; I cannot presume to decide the case on long range *ex parte* testimony, and so I have not been able to inform Liberals as to whether the Doctor is or is not guilty as charged. If he is innocent, I am very sorry for him, but cannot release him from prison by protesting that he is. His friends should take legal steps for his relief, if they have good grounds. Any other course is worse than useless.—**EDITOR.**

FROM THE SOUTHERN HEMISPHERE.

Christchurch, N. Z., Oct. 4, 1905.

I regret very much that I did not have the pleasure of meeting you when in your city in July, 1904; it was a pleasure I had looked forward for. I had visited Los Angeles in 1884—what a change I saw had taken place on my second visit in 1904! I hope to visit lovely California again, when I trust to spend a week or so in Los Angeles and have a pleasant time with you.

I am very much pleased with your magazine. Throughout, the various articles are thoughtful in conception and splendidly presented to the reader; and no doubt my personal opinion on that point finds many an echo from other parts of the world. I am happy to say there is distinct advance in the literature now published by Rationalists—many of the signed

articles being quite equal in caliber and style to those given in some of the older high-class monthlies, such, for instance, as the *Contemporary Review*, *Nineteenth Century*, etc. And the HUMANITARIAN REVIEW is in the van in this respect, and so replete with food for reflection for the earnest enquirer.

Yours fraternally,

HENRY ALLEN.

PAINE BUST IN INDEPENDENCE HALL.

Here are letters from two celebrated liberal clergymen, in approval of the placing of the Sidney Morse bust of Paine in Independence Hall. The first is from Rev. Robert Collyer, who was a subscriber of \$25.00 toward paying for the bust.

New York, Nov. 5, 1905.

Dear Sir: I am glad to hear that the bust has found a resting place in Independence Hall, and the place in all the Republic most fitting for its home. Thomas Paine was a great and brave man, by no means free from faults and failings, but his services in and to the Revolution have not yet been fully told. He dared to be true to the great and holy cause at all risks and all costs; and the time must come when he will shine as a star in our heavens—if it has not already come.

Indeed yours,

ROBERT COLLYER.

I take pleasure in sending you the following letter from Dr. Edward Everett Hale, the present Chaplain of Congress, who was one of the subscribers of \$25.00 to the Morse bust of Paine now in Independence Hall. I hope it is in time for publication in the December REVIEW:

Roxbury, Mass., Nov. 13, 1905.

My Dear Sir: I had seen that the bust [of Thomas Paine] was received into Independence Hall, where it certainly ought to be. I had said to myself that this was a part of the American people's indifference as to history. I think if you should stop one hundred well-dressed men in Chestnut street, Philadelphia, and ask them who Tom Paine was, eighty-five of them would say they never heard of him. Fifty years ago there were men who remembered him. Truly yours, EDWARD E. HALE.

My hope now is, with the aid of the admirers of Thomas Paine, to have his portrait placed in the Library of Congress where it should have been long ago. JAMES B. ELLIOTT.

Philadelphia, Nov. 15, 1905.

A COLLECTION OF CHOICE BOOKLETS.

Science Is Religion: the Monistic Religion, a pamphlet publication of a lecture by Prof. T. B. Wakeman before the Manhattan Liberal Club, New York, is a good thing to read in connection with Prof. Ernst Haeckel's *Universal Monistic Alliance*, being a pamphlet edition of his famous Thirty Theses for the Organization of Monism. Both booklets were published at the REVIEW office and I will send a copy of the former for 10c., or of the latter for 6c., or both for 15c.

Know Thyself: a Lecture by C. W. G. Withee. Exceedingly interesting; the subjects discussed are handled in a quite rational, logical manner, and the thought expressed in uncommonly good English. Booklet of 37 pages, price 15c. Send to this office for a copy. I have for sale also *Buddhism or Christianity: Which?* by the same author—a valuable pamphlet of 64 pages, price 20c.

The Humanitarian Sunday School Lesson Leaflets are for use in Sunday schools and families to help teach health, good citizenship and morality without superstition. Back numbers (excepting Number 18) may be obtained in packages of 300 copies, assorted, for \$1.00; or of 25 copies all of one number for 10 cents. No. 18, three Lessons forming a 4-page Leaflet, may be had in packages of 15 for 10c. Address, Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal.

Some Psychic Experiences of an Octogenarian; by Prof. J. S. Loveland; a work of much value and interest to all who investigate scientifically so-called occult mental phenomena. A booklet of 48 pages, price 15c. For sale at this office.

A Universal Monistic Alliance, by Prof. Ernst Haeckel, in pamphlet form, just published at the office of the REVIEW—30 valuable concise scientific theses. Price, postpaid, 6c.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

History of the First Council of Nice, by Dean Dudley (see ad on 4th page of cover), price only 25c. Order from this office.

Life of Jesus, by Dean Dudley. For 25c. I will send you this book and also *Christian Religion and Church*, by same author.

☞ See also list on page 484.

HUMANITARIAN SUNDAY SCHOOL LESSONS.

Prepared expressly for "The Humanitarian Review"
BY ELIZA MOWRY BLIVEN.

PRAYING.

By Eliza Mowry Bliven.

LESSON I.—FOR LITTLE ONES.

Little Helen was visiting her cousin. Josie kneeled beside their bed with her hands together and her eyes shut. Helen asked: "What were you doing?" "Praying, of course; don't you pray?" replied Josie. "No. What is it for?" "Why, asking God to take care of me, help me to be good, and thanking him for everything." "I didn't see any God. He couldn't hear you—you whispered so low," said Helen. "He is everywhere, hears everything, and sees everything we do. You are awful wicked if you don't say your prayers. God will make you sick and die, and send you to that bad place to suffer forever."

Helen was frightened; she could not sleep; she thought big eyes were everywhere watching her, and big fingers coming to choke her, and so did not enjoy her visit. When she got home, she told her mother about it. Her mother said: "I read to you about fairies and ghosts; were they true?"

"O, no; only stories," said Helen. "We walked in the night by the woods, the swamp and the graveyard, and we heard only owls, crickets and frogs—real, live things."

"When birdie and kitty died they decayed into dirt. Just so do all animals, trees and people die, know nothing any more and can't suffer. There isn't any God; so praying is foolish. We take care of ourselves to not get hurt or sick; we work and do right to help others to be happy."

Helen believed her mother and got over her fright.

LESSON LI.—FOR BOYS AND GIRLS.

Ray went with Luke to a prayer meeting. Luke had been taught to pray and believe the Bible. Ray had been taught to study nature and think. On the way home Luke said:

"How much we should appreciate God's providing care—food for us and all animals; shelter, raiment, and all the wondrous bounty and beauties of nature. We are helpless without God, and should pray to him and praise and obey him."

Ray answered: "The world is full of numberless variety of things; more weeds and poisonous plants than such as are wholesome as food; more kinds of savage beasts and destructive insects than kinds useful to man; deserts, mountains and frozen lands more than fruitful soil; two-thirds of the earth's surface covered with a waste of briny water; storms, conflagrations, frosts, droughts, deluges, earthquakes, volcanoes, diseases etc., overbalance the genial sunshine, gentle zephyrs and other conditions of health and happiness; and naughty tricks and horrible crimes as common in human nature as honesty and kindness. It would require millions of gods and devils to provide specially protecting care and destroying power for every plant, insect, animal and man on earth, not to mention probably countless other similar inhabited globes in the universe. I think every living thing has to look out for itself and its progeny and friends—choose the safe and nutritious, and avoid or destroy harmful things and conditions. We have an abundance of food because man selects and cultivates food-producing plants and animals and destroys the weeds and destructive insects and animals. Prayer never plows, cultivates, cooks, weaves or builds, but wastes time and energy, and diverts people to reliance upon an imaginary source of things necessary to life and of protection from evils, instead of cultivating self-reliance and resort to knowledge of nature and to industry. Wisdom and work wins; prayer and faith waits for help and loses."

LESSON LII.—FOR GROWN FOLKS.

Before civilization, the strongest and brainiest men became chiefs; the others had to labor for, serve, praise, and beseech them for protection. Ignorant of scientific facts, they thought

the sun, storm-clouds, animals, trees etc., had intelligence like their chiefs, and that gifts and prayers to them might win favors and avert evils. Some imaginative geniuses invented stories of fairies, ghosts, demons, angels and gods, which the ignorant and superstitious believed. Gods were multiplied, images carved, and praying became popular. But some studied the facts and laws of nature. Astronomy, geology, chemistry, physiology etc., have been gradually upsetting belief in supernaturalism, and the gods of modern civilization have been reduced to one.

As useless, misleading and harmful as praying to idols, are prayers to this one imaginary God. The praying in public of clergymen, priests and pious laymen, leads others into the fallacious belief that God helps those who worship him. Shrewd men see that the respect, confidence and favor of people and coveted positions can be won by praying and pious bearing; so they become hypocrites for these purposes. The success of their public praying leads them on in hypocrisy and into rascality, and many become sharpers, speculators, bank-defrauders, traducers of women, political tricksters, etc. Their methods and prosperity make wrong-doing appear safe and popular, so that many follow their examples.

Trusting, credulous, well-meaning men and women are led by the clergymen's prayers into believing, praying and expecting answers to their prayers, and their unanswered petitions make many despair of pleasing God; fearful and discouraged, some become insane, and some commit suicide; others become desperate and rush into all manner of vices. Many meekly, patiently continue to pray, suffering from ill-treatment by others, misfortune, sickness, etc., hoping for recompense in a future life. If they knew there was to be no future life, and no personal, prayer-answering God, they would develop their abilities to protect themselves—learn to value this life and secure their rightful share of the earth's abundance.

The pious pray that God will care for and lead their children into worthy lives; but their children, not carefully watched and guided by their natural guardians, stray into bad company and fall into vicious habits, and become worthless or criminal.

The drunkard trying to reform is led to believe that by faith

and prayer God will take away his uncontrollable thirst for liquor. His praying brings no such relief, and when lonely, discouraged or sick, he is tempted to drink again and falls lower than before. He should be taught what alcohol is and does, and what self-control, abstinence and use of his own abilities will bring to him of earthly blessings.

Praying wastes much precious time, and makes dreamers of air-castles in the future. Despising this life, many neglect the duties of life, blindly drift, miss opportunities and use but a small portion of their abilities, and so do not prosper and get but a fraction of the blessings of life.

People's notions of God, the Bible and religious duties are so different that numerous religions and creeds have grown up and divided the praying people into bitter enemies, who in fearful, long and destructive wars have each prayed zealously, believing that "God is on our side;" thus praying has caused the prolongation and increased the terrible consequences of wars. Belief in God and prayer caused the Inquisition and many other cruel persecutions. Now it keeps the churches filled with praying to and preaching about that mythical God, misleading the people and supporting an army of useless preachers, but barring out to a great extent the teachings of natural science, hygiene, practical rational morality, etc., that would greatly benefit humanity—promote real righteousness, humaneness, health, wisdom and general human development.

We get our reward or punishment in this life for everything we do through natural laws, either in direct physical results or from our fellow-men for our good or bad behavior toward them. Patience, peace, resignation to losses, self-control, perseverance and other virtues usually claimed as results of prayer, are but *growth in the directions desired from persistent self-culture*.

We are not dependent upon any god, but upon each other for many things, and should help one another to choose the beneficial and avoid the evils of life. Is it not time that the heathen custom of praying were abolished, as has been done with its twin sister, that of bloody sacrifices? The study of natural causes and effects would better promote wisdom, mutual helpfulness, progress in righteousness, health and happiness.

* * These three Lessons, forming a 4-page Leaflet, may be obtained from this office. Price 10c. for 15 Leaflets.—PUB'R.

PUBLISHER'S NOTICES.

Important!

All subscribers who have not paid for the current year will oblige me much if they will immediately send payment to balance account at the end of the year 1905. Such may then remit for the new year, 1906, at some future time.

N. B.—*The Review* is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

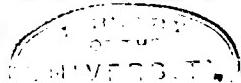
Payment may be made in advance for one year, or for six months, or for three months—to suit convenience of the subscriber. Clubs of from 3 to 10, 75 cts. each; 10 or more, 50 cts.

The regular terms are \$1.00 a year IN ADVANCE, but I am willing to send one year or less on credit to those who have paid for the preceding year; but I cannot willingly send more than one year on credit except on special agreement.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and good to give or lend to your inquiring neighbors.

The following booklets are for sale at this office, post free:	
Know Thyself: a lecture, by C. W. G. Withee,	15
Science is Religion: Monistic Religion. Wakeman.	10
A Universal Monistic Alliance. Ernst Haeckel.	6
<i>Chaldeo-Babylonian Civilization</i> , Judge Ladd	10
History of the First Council of Nice, with a	
Life of Constantine, by Dean Dudley,	25
Life of Jesus of Nazareth, and	
Christian Religion and Church, } Dean Dudley,	25
<i>Some Psychic Experiences of an Octogenarian</i> ; 15	
J. S. Loveland	
<i>Buddhism or Christianity, Which?</i> Withee	20
<i>Sketches of the Scientific Dispensation</i> ; Davis	15
<i>Which God?</i> 8-page leaflet. Davis	3
<i>Bible Mythology: the fish story.</i> 7 pages. Davis	2
<i>H. S. S. Lesson Leaflets.</i> Mrs. Bliven	25 for 10

If the "Review" comes to you marked "sample copy," you will please examine it carefully, and if you find it seems to be worthy of your support, kindly send in your subscription.



1905

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A UNIVERSAL MONISTIC ALLIANCE.

THESES FOR THE ORGANIZATION OF MONISM.

AN ADDRESS

To the International Congress of Freethinkers at St. Louis, Mo., Oct., 1904.

BY ERNST HAECKEL

Of the University of Jena, Germany.

A pamphlet of 12 pages and cover, well-printed on fine, heavy paper, price 5 cents—by mail 6 cents.

This address consists of thirty concise theses on the Theory of Monism and Practice of what the author chooses to call the "Monistic Rational Religion." Those who read Prof. Wakeman's lecture on *Science is Religion: the Religion of Monism*, should read this Address first and in connection with it. Both for 15c.

Printed and published at the office of the *Humanitarian Review*, by Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal. Order from T. B. Wakeman, Cos Cob, Conn., or the publisher.

SCIENCE IS RELIGION: THE MONISTIC RELIGION.

A Lecture before the Manhattan Liberal Club of New York, on his 70th Birthday, Dec. 23, 304 Era of Science and Man (C. E. 1904), as "The Conclusion of the Present Year on The Important Matters,"

BY THADDEUS BURR WAKEMAN.

(Professor of Law, Sociology and Applied Science in L. U. O.)

A pamphlet of 44 pages and cover, good, antique book paper and clear print; price, 10 cents. Published at the office of the *HUMANITARIAN REVIEW*.

This book is an execelent one to read in connection with Prof. Haeckel's *Universal Monistic Alliance*.

Send 6 cents in postage stamps for that, or 15c. for both.

For sale by the Publisher, SINGLETON W. DAVIS, 852 E. Lee st., Los Angeles, Cal.

SKETCHES OF THE SCIENTIFIC DISPENSATION —OF— A NEW RELIGION.

BY SINGLETON W. DAVIS.

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"Well worthy of perusal. Taking his definitions of religion, he is not far out of the way, though I do not admit all of his conclusions. But he presents his matter in an original way, and makes religion harmonious with reason and progress."—The late *Samuel P. Putnam*.

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HISTORY OF THE FIRST COUNCIL OF NICE.

BY DEAN DUDLEY.

A World's Christian Convention, A. D. 325: with a *Life of Constantine*. A book of 120 pages, with paper cover. Published by the author and for sale at the *Review* office, price 25 cents. This is a reliable historical work, laboriously, carefully, conscientiously compiled and clearly written, with abundant references to the author's sources of information.

LIFE OF JESUS. By the same author.

This is a booklet of 57 pages, with a frontispiece portrait of the author. Mr. Dean Dudley wrote this Life from the standpoint of one who believes that there lived 1900 years ago a man named Jesus around whose personality was woven the New Testament stories of the Christ. Also, *Christian Religion and Church*, same author—both books, 25c.

Order from S. W. Davis, 852 E. Lee st., Los Angeles, Cal.